

The Son of Man

Mercival M. Wells



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THE SON OF MAN



From an oil painting by P. & L. Wells]

JESUS AS HE MAY HAVE LOOKED WHEN A YOUTH.

Cobb, Percival Bartlett

The Son of Man

AN EPIC

BY

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LILIES OF THE VALLEY, THE MAJOR OF THE KETTLE-DRUM,
THE MARTYR'S RETURN, ETC.

ILLUSTRATIONS BY

PERCIVAL AND LILLIAN WELLS



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No. 1.

To the Memory
of Jesus
this book is respectfully
dedicated

*Upon the sunny shores of Galilee
And on the sparkling waters of the lake,
Thou didst once preach and deep communion take
With Father and thy Children—by the sea:
'Ye who are weary, burdened, come to me
And with me of the Bread of Life partake,
Which I have broken for your spirits' sake;
The Lord grant you the gift of charity.'
O Jesus, son of God and man divine,
Who fillest human hearts with tender love
And zeal for living pure, kind and upright,
Come unto me and swell this breast of mine
With holy inspiration from above,
And passion for thy Soul's infinite light.*

PREFACE

THIS book has been written with a twofold purpose: that of showing what a large part of the English Bible (illustrated by the Gospels) is poetry as it stands; and of presenting to the public another view of the Son of Man—perhaps in some ways similar to those already expressed, and perhaps entirely different. One does not tire of reading about Jesus; and by studying various books about him and his work one is able to clarify and increase one's own knowledge of him.

Let no man, even the most devout and conservative Christian, take offense at the certain privileges which have been used herein, for everything has been done with an attitude of sincere reverence—with the utmost admiration and love for Jesus of Nazareth, his memory, and his living power, which exercises such a tremendous part in the thought and the activity of the world today.

The Gospels have been drawn from so extensively that it seems hardly worth while to use quotation marks or to make acknowledgment in each instance where the Biblical material has been borrowed: either the Bible is familiar to the reader, or else it is within reach.

INTRODUCTION

IN previous days the syllable was used as the unit of verse more than was the accent. For example, Chaucer's Prologue, *Canterbury Tales*:

“Wel nyne and twenty in a companye,
Of sundry folk, by aventure y-falle—,”

which smacks of French versification with all the monotony of its accentless flow of twelve and thirteen syllables. Nowadays such continuous artificiality is well-nigh unendurable. Much more beautiful sounds Shakespeare's

“This bud of love, by summer's ripening breath,
May prove a beauteous flower when next we meet,”
(Romeo and Juliet)

which has five accents rather than just so many syllables. One reason why the Greek and Latin epics—Homer and Virgil—are so grand is because in their verse there was no monotony: dactyls, which are the basis of the meter, are varied with spondees (and trochees, seldom). Thus:

“Menin aeide, thea, Peleiadeo Axileos
oulomenen, e muri' Axaiois alge' etheken”
(Iliad);

and

“Arma virumque cano, Troiae qui primus ab oris
Italiam fato profugus Laviniaque venit”
(Aeneid).

Rhythm will stand two unaccented syllables with every accented one, as can plainly be seen in the above quotations; three unaccented syllables together destroys the flow of rhythm, so two may be taken both as allowable and as the limit. Therefore we have kept in mind *accent* rather than *syllable* as the unit, and have permitted ourselves to use either the iambic, which is the standard (the line is supposedly unrhymed iambic pentameter), or the anapaest, which is a substitution, at will; and other substitutions, as the trochee and dactyl, when their effect is deemed more desirable. We confess that our verse may be a bit rough in places, but better so than sickeningly smooth. Monotony is the curse of verse! We could, if we wished, have made our lines as smooth as those polished writers whose attempts at poetry (too often they partly succeeded) trouble him who reads as well as censure him who wrote.

One thing must be noticed particularly: since no thought ends naturally at the close of each line, we have very often run a line over into the next informally, in order to make the reading pleasant, thus: ‘ “Who is my mother? behold, who are my brethren?” Stretching forth his hand toward his disciples—’.

If the second line were written immediately after the first (as of course it is read), the last syllable of 'brethren,' which is unaccented, forms the first part of the iambic foot whose second part, the accented syllable, is 'stretch—,' and so it goes. This is entirely allowable by the rules of versification (which fortunately were never set forth by poets, who have seldom any other guide than their ear and intuition, and which must be disregarded whenever the effect makes it so desirable), since an unaccented syllable may be dropped anywhere in the verse without changing it from pentameter, or can be added wherever there are not two together already. Of course once in a great while three unaccented syllables might exist, but that is forcing the rhythm beyond its bounds. The standards of all poetry, as well as music, go back finally to and exist primarily in the physiological structure of the ear.

Therefore pardon the roughness of our verse if you notice it; and if you do not notice it, enjoy it. An epic is like rhythmical prose, not carefully studied or spontaneous bursts of perfect lyricism, since it deals mainly with objective narration. After all it is the result that counts.

When "The Son of Man" was a little over half done, I took it to Prof. Hugh Black, author of "Friendship" and other remarkable books, and asked him whether he would kindly read it and give me his frank opinion about it, especially about the taking over of so much material from the Evangelists instead of inventing fiction of my own about the Son of Man and his heroic career. He reported that he did not mind the roughness of the meter, found no fault with the borrowing from the Bible, and liked it in every way except my having Jesus fall in love with Mary Magdalene. That, he said, did not seem to be consistent with the character of Jesus as he imagined it.

Now I differ strongly with Hugh Black on this point. Jesus was a genius of the first water—strong, vigorous, virile, passionate, quick, temper-some, excitable, ambitious, idealistic and affectionate. What was more natural than that he should fall in love, while still a youth with hot blood flowing tempestuously through Semitic veins and arteries, with a beautiful woman, perhaps older than himself, whose tendency toward dissoluteness had not yet appeared? He was an artist and a poet; and such a man is

never drawn toward unsexed females thin of body and spirit, but prefers full curves and physical beauty, especially in the early days when manhood comes with a rush like a tempest.

It might well be that Mary had no thought of being loose in those days when Jesus first loved her, but was driven to many loves by the loss of that one great love which towered above all loves, endeavoring to fill the vacant place in her heart, yet always in vain. It might be—but we had best cast no reflections on the character of a great prophet; only let us remember what Mohamet, a great prophet and moral reformer, did when the woman he loved so much died, that seldom can a man practice what he preaches, and that intercourse with a person one devoutly loves is by far not the worst fault in the world—it may be even a virtue, judged by God's highest standards! We laugh at society's hypocritical boundaries, although we find it best in the long run to follow some of them.

However, it is natural for a Presbyterian to be more circumspect in his opinions about great men than must those of less primitive and more advanced,

less artificial and more natural, less imaginative and more useful religious ideas.

We are surely grateful to Prof. Black for his criticism, and hope that he will some day become reconciled to the viewpoint presented in "The Son of Man."

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THE SON OF MAN

BOOK I

O SPIRITS of the limitless Universe,
And Thou, Author of All, Creator, God,
Under the hollow of whose hand the World
Must ever be by law firmly controlled,—
Inspire us as we sing the story of Jesus,
The Hebrew Prophet who lived and died that men
Might find eternal life—thro' noble love.
Favor the boldness of our plan; affording
Strength and courage that we may fulfill
The epic song in measures suitable
To the theme divine—Jesus the Son of Man,
And reverently play upon the stops
Of the sacred instrument while thus we sing.

Then through the mouths of the prophets Jahweh
had spoken,
In times of old; and they, with inspiration
Glorifying, marvelously prophesied
Concerning the coming Messiah, the Holy Man,

And mightily, for the sins of the people were many,
And Jahweh God of Hosts was very angry
Against them for their sins. But merciful
Jehovah was—yea, more than their deserts,
And by the seers proclaimed the coming of One
Who would reveal to them the way of Truth.
Thus spake they, filled with the spirit of God the
Lord:—

“Behold, in Zion a corner stone is laid,
A precious corner stone, a sure foundation;
The evils of Israel shall be off-scourged,
Their hypocrisies shall come to naught, their lies
Be wiped away with blood, and falsehoods ended;
Their whoredoms shall be cut out with the sword,
And death will take the place of fornications;
Idolatry shall cease in the high places,
The abominations of Israel be put down;
No longer shall the wealthy sell the poor
For a pair of shoes; oppression and violence
Shall be forced down the bellies of the wicked.
The smoky sacrifices shall avail
No more, for they are but a covering
Of pestilential sins and vilenesses.
Israel’s leprosy has lived too long,

And her flesh is too corrupt — the vultures shall
have it.

But hope there is for earnest and humble men
Who wish for life, and verily they shall find it.
Give heed to the voice of the Lord: as clay in the
hand

Of the potter, so are the puny children of men;
Like grass in the forest-fire are they consumed
Within their time—three score of years and ten.
For them the stars of heaven shall cease to shine,
The sun be dark, and the full-moon have no light.
Who can stand against the laws of God?
Seek the way of the Lord while he may be found,
For out of the fruitful rod of Jesse's tree
Shall grow a flower, and out of its roots a branch.
And he shall be called Wonderful, The Prince
Of Peace, the mighty Counsellor; and the people
Who dwelt in darkness shall see a shining light,
And their joy shall be increased. For the spirit of
God

Shall rest upon him—the spirit of understanding,
Of wisdom and might, of fear and worship and love
Of God the Absolute, creator of heaven

And earth. He shall judge the poor with righteousness,

And govern the rich with strength; he shall teach the nations

To beat their swords into plows, and to pruning-hooks

Their bloody spears, for men shall live in peace,

And wars shall cease. The wolf shall dwell with the lamb,

The leopard lie down with the sheep, and the young lion

That roared for prey with the fatling and the calf.

And the earth shall be full of the knowledge of the Lord.

Tho' the Prince the Messiah be scorned and rejected of men,

A man of sorrows, acquainted with grief, despised,

Afflicted to carry our sorrows and bear our grief,

Wounded for our transgressions and bruised for our sins,—

He shall bind the broken-hearted, free the captive,

And open the prisons to them that are scourged and bound;

Comfort them that mourn, give beauty for ashes—

Even as Spring gives beauty to the Year,
And gather the nations to see the glory of God.
The blind shall see and they that were lame shall
walk.”

Thus spoke the prophets, in whom the spirit had
come.

And behold, there was a man, whose name was
John,

Who came to bear a witness to the Light,
The Light of Jesus Christ, that men might love
And have an understanding in their heart.

Now in the time of Herod, King of Judaea,
There lived a certain priest called Zacharias,
Abijah's course, whose wife Elisabeth
Was a daughter of Aaron; and tho' they both were
blameless,

Righteously walking in all the commandments of God,
They had no child, for Elisabeth was barren
And well advanced in years; but it came to pass,
That an angel of God appeared to Zacharias
As he was burning incense in the temple,
And he had fear, for the light about the angel
Was very bright; and the spirit seemed to say,
“Fear not, O Zacharias—thy prayer is heard,

For Elisabeth thy wife shall bear a son
And name him John. He shall be great before
The eyes of God, and men shall rejoice at his birth.
The spirit and pow'r of Elias shall be with him
And give him strength to turn the foolish folk
Unto the wisdom of the just, and prepare
The people for the coming of the Messiah.
I am the angel Gabriel, who come
From God. Until that time shalt thou be dumb."
Thus spoke the messenger, and disappeared.

Behold! Elisabeth conceived, and hid
Herself, pleasèd that she should be with child.

Now the angel Gabriel, when Elisabeth
Had carried her child six months, came down from
heaven

Unto the house of the virgin Mary, who dwelt
In Nazareth of Galilee, espous'd
To a man named Joseph, descended from David's
line;

And when the angel came to her, he said:—

"Blessed art thou, O Mary, among women;
For thou hast a mighty work to do on earth.
Behold, thou shalt conceive and be with child,
And bear a son, whose name shall be called JESUS.

He shall be great—a son of the highest God,
And Son of Man; of his Kingdom there is no end.
Thy cousin Elisabeth hath too conceived,
And soon will bear a son. Before Jahweh,
What is impossible?” And he departed.

It came to pass as Gabriel had said,
That Elisabeth was delivered, and bore a son;
And there was great rejoicing; and on the eighth
Day they did come to circumcise the child;
And because the mother and father so proclaimed,
They named him John. Then Zacharias opened
His mouth, and prophesying praised the Lord,
‘Whereby the dayspring from on high hath come
To give to them that sit in darkness light
And deliver them from the fear of the shadow of
death,
And guide their feet unto the way of peace.’

So John grew up, waxing strong in spirit,
And strong in body. But he went to the desert,
Leaving the cities and towns, to be at peace
With Nature, Man and God, for in the cities
Evil was everywhere, and he had met
A sect of men who called themselves Essenes,
Who dwelt apart, communicating not

Especially with women, nor sacrificing
With animals, since their best sacrifice
Was reverence. They made no weapons of war,
Nor laid by gold, nor traded like the hucksters.
They had no slaves, for slavery to them
Was violating the holy laws of Nature,
Which makes men free. The foolishness of empty
Philosophy and logic they did with care
Avoid, as being bad; but natural
Philosophy and ethical conduct they studied;
Read the scriptures; practised piety,
And followed virtue, cleanliness and wisdom.
They had no oaths, trusted in Providence,
And treated fellow men with kindness.

These men John met, therefore, and on his life
They had an influence; so he did spurn
The priestly office, which by inheritance
Was his, for the mightiness of prophecy
Had come upon him, with powers of the spirit.
He lived in the wilderness, robed in a cloak
Made out of camel's hair, loose fitting, rough,
With a girdle of leather wound about his loins;
His food was wretched locusts and wild honey.

In the fifteenth year of the reign of Tiberius,

The Caesar, Pilate being governor,
And Annas and Caiaphas the highest priests,
Behold there came the angel Gabriel
To John in the wilderness, and John did marvel,
And was afraid, so glorious seemed the spirit.
He said no word, but beckoned with his hand
Toward the Jordan country, and blessed him there.
So John went to the River Jordan, and preached,
Saying, "Turn ye, O people, turn ye now,
The Kingdom is at hand; prepare the way
Of the Lord, make straight his paths, for every vale
Shall be filled up, and the mountains be brought low;
The crooked shall be straight, and the rough ways
smooth."

And many people did he there baptize.
Many sought him from Jerusalem,
And all Judaea, and the region near the river,
And were baptized by John, confessing their sins.

But when he saw some of the Pharisees
And Sadducees among the other folk,
He was anangered, and cried, "Who hath warned you
To flee the wrath to come? The ax is laid
Unto the root of the tree; and every stock
That beareth not good fruit shall be hewn down!"

The people said, "What shall we do?" He cried,
"Let him that hath two coats give one away."

Then too came publicans to be baptized
(Who were the tax-collectors for the king)
And asked of John, "Master, what shall we do?"
He answered, "Take no more than what is due."

The soldiers likewise demanded of him, saying,
"What shall we do?" He said, "Do violence
Unto no man; and be content with your wages."

The people wondered, and mused within their
hearts

Of John, whether he were the Christ or not.
He answered, saying, "I baptize with water;
But another mightier than I will come,
Whose shoes I am unworthy to unloose:
He shall baptize you with the Holy Ghost,
And he will gather the wheat into his garner."

Now the birth of Jesus Christ was on this wise:
The angel Gabriel appeared to Joseph,
And said, "Joseph, thou son of David, fear not,
For Mary thy wife shall bear a son, whose name
Shall be called JESUS, and too IMMANUEL,
For he shall strip the people of their sins."

But it came to pass, those days, that a decree

Went forth from Caesar Augustus, that all the world
Be taxed. So every one went to his own
City; and Joseph went from Nazareth
Into Judaea, unto the city of David
Called Bethlehem (because he was of the house
And lineage of David), to pay his tax
With Mary, who was with child. Behold, while they
Were there, the days of Mary's delivery
Did come, and she brought forth her first-born son.

She wrapped him in swaddling-clothes, and laid
him down
In a manger, because there was no room for them
In the inn. And all the angels were glad and re-
joiced

That Jesus was born, and ministered unto him.

And there were shepherds, abiding in the field,
In that same country, keeping watch by night
Over their flocks; and behold! the archangel
Gabriel descended unto them,
Shining bright with the glory of the Lord,
And they were sore afraid, but Gabriel said:—
“Fear not, O shepherds, for behold I bring
Good tidings of great joy to all people.
This day in the city of David is born to you

A saviour, which is Jesus Christ. This sign
Shall be—the babe is lying in a manger,
Wrapped in its swaddling-clothes. Seek ye the babe.
Not for the sake of the proud and haughty rulers
Of Israel has Jesus come to live,
For they are cursed in their self-righteousness,
But for the sake of men like you, and all
Who humbly seek for higher, nobler things.”

And suddenly there appeared a multitude
Of spirits and angels praising God, singing,
“Glory to God in the highest, peace on earth,
Good-will toward men:—the Son of Man is born!”

The host of spirits disappeared, and then
The shepherds, astonished by the happening,
Said unto one another, “Let us go
At once to Bethlehem and see this thing
Which, come to pass, has been made known to us.”

So they set out with haste, and found Mary
And Joseph, and, lying in the manger, the babe.
And when they saw, they spread abroad the news
Which had been told to them concerning the child;
And those that heard it wondered in their hearts.

Mary pondered, knowing that her son
Should become great, and bring joy to the world.



From an oil painting by P. & L. Wells]

THE MAGI.

And the shepherds returned, glorifying and praising
God for all the things revealed to them.

When the child was eight days old he was named
Jesus,

And when the days of Mary's purification
Had been accomplished, they brought to Jerusalem
Jesus, and him presented unto the Lord,
Offering up a pair of turtle-doves.

It happened that Simeon, a man of Jerusalem,
And just, was waiting for the consolation
Of Israel; and he, thus spirit-guided,
Came to the temple, and took the child in his arms,
Saying, "O God, let me depart in peace,
For I have seen the glory of all people—
A light to lighten the Gentiles and Israel!"

And Joseph and Mary marveled at these things.

Now at the time when Jesus was born—the days
Of Herod the king—in Bethlehem, that night
A wonderful star appeared to three Wise Men
In the East—Melchior, Gaspar and Balthasar,—
The first, a Magus of India; the second,
Of Egypt; and Balthasar, the third, of Persia.
They found by astrological calculations
That in Judaea a Prince of men was born;

And, getting ready, they hastened on a journey
To find the new-born child and worship him,
Carrying with them gifts of gold, and myrrh,
And frankincense. And lo! when evening came,
Each night as they were journeying, a spirit
Appeared within the heavens like a star—
The angel Michael.—Unto the Mount
Of Sinai led he them together there;
And when the Magi beheld the one the others,
Greatly they did rejoice and make them glad,
For verily they knew it was the truth.

In company they then continued on,
Upon the way, led now by one bright star;
But when they came to the country of Judaea,
It disappeared; and knowing not what town
Or city was the place where the great child was,
They traveled unto Jerusalem, and there
Demanded, "Where is the child that has been born,—
That is to be a mighty Counsellor,
The Prince of Peace, and ruler of the Jews?
For in the east we have beheld his star,
And we have journeyed hither to worship him."

But when the king heard this, he was disturbed,
And all Jerusalem with him. So Herod

Did summon together all the chiefest priests
And too the scribes of the people, to ask of them
Where this great child was born and where he dwelt,
(Since now it was two years after his birth
In Bethlehem). They answered Herod thus:—
“’Tis written by the prophet, ‘Thou Bethlehem,
In the land of Judah, art not the least among
The princes, for out of thee shall come a Prince
Who shall be Governor of Israel’.”

Then Herod, when he had summoned privily
The three Magi, inquired diligently
Of them what time the bright star had appeared.
They answered him, “About two years ago.”
So he commanded them to Bethlehem,
Saying, “Go search for the young child diligently,
And when ye have found him, bring me word again,
That I may come and also worship him.”

Not knowing what intentions Herod had,
The Wise Men did depart; and, lo, the star
Which they had seen appeared to them again,
And went before them till it came and stood
Above the house where the young child Jesus was,—
For Joseph and Mary had stayed in Bethlehem.

So they rejoiced with exceeding joy, and came

Into the house, and saw the child with Mary
His mother ; and falling down they worshiped Jesus,
And opened for him their costly treasures of gold
And frankincense and myrrh ; and they blessed Jesus,
Because he was to be the Son of Man.

They did depart into their own country
Therefore another way, because the angel
Michael appeared to them and said
(He came by a dream at night) that they must not
Return to Herod, who had an evil mind.

Likewise the angel spoke to Joseph and Mary
By dream, saying to them, "Arise and take
With you the child, and flee away to Egypt,
And stay ye there until I bring you word:
For Herod seeks the boy that he may kill him."

So they arose, and took the child by night,
And secretly departed unto Egypt,
Remaining there until the death of Herod.

Herod was very wroth when he saw the Magi
Mocked his authority, and sent forth men
To slay the children that lived in Bethlehem,
And all the region round about, from two
Years old and younger, according to the time
The Wise Men had determined. Then indeed



From an oil painting by P. & L. Wells]

JESUS WITH HIS NURSE (HIS MOTHER).

Arose a dreadful weeping and lamentation—
The mourning of sorrowful mothers who were bereft
Of the babes they loved, and would not be comforted,
Wailing in bitter anguish. Then was fulfilled
The mournful prophecy of Jeremiah:
'In Rama Rachel wept for her children,'—ah!
And there were many broken hearts in Judah.

But when Herod was dead, behold an angel
Appeared to Joseph, in a dream, in Egypt,
Seeming to say, "Arise, take thou thy child
And Mary his mother, and go to Israel:
For they which sought the young child's life are
dead."

So he arose, and took the child and Mary,
And came again to the land of Israel.
But much he feared, because that Archelaus
The son of Herod was ruling in his stead,
To return to Judaea; therefore, warned by angels
By night in a dream, he turned toward Galilee;
And there in Nazareth, his native town,
He stopped to dwell. Thus were the prophecies
Fulfilled,—“He shall be called a Nazarene.”

Jesus grew tall, and waxèd strong in spirit,
Filled with wisdom: the grace of God was upon him.

Now it happened that Joseph and Mary went each
year
To the feast of the Passover at Jerusalem;
And when Jesus was twelve years old, they went
According to the manner of the feast
Up to Jerusalem to celebrate;
But lo! when they had been there all the days
And started to return, the boy Jesus
Tarried behind in the city, and Joseph and Mary
Knew not of it, since they supposed that he
Was with them in the company, and missed
Him not till they had journeyed for a day.
So, when they found him not among their friends
And kin, unto Jerusalem they turned
Again, seeking Jesus. It came to pass
That three days afterward they found the boy
Within the temple, sitting among the doctors,
Hearing them and asking of them questions;
And all that listened to him were astonished
Both at his understanding and replies.

When they beheld him, they were much amazed.
His mother said unto him, "Alas, my son,
Why hast thou treated us this way? Behold,
Thy father and I have sought thee sorrowing"—



From an oil painting by P. & L. Wells]

THE YOUNG REFORMER IN HIS FATHER'S ARMS.

For verily they loved Jesus their son.

But he replied, "How is it that ye sought me?
Wist ye not that I must be about
My Father's business?" But they comprehended
Not the saying which he spake to them.

So, coming down with them, he did return
To Nazareth, and was obedient;
And all his sayings Mary kept in her heart.

Thus Jesus grew in wisdom and in stature,
In favor with God and man.

As was the custom with the Jews, Jesus
Was taught his trade, becoming a carpenter
And joiner, making plows and yokes and many
Other things of wood beside the bench.
He developed wonderfully his physical power,
And gladly did his work. So long as Joseph
His father lived, he had much time besides
For study; so he learned the holy writings—
The ancient histories, and laws, and prophets.
But when his father died (he became sad,
Mourning his death) he often had to work
Into the evening, and had less time for thought,
Except for meditation at his bench.
So he became unhappy, until his brother

Grew old enough to help; and often then
He went about the country seeking wood,
And visiting the husbandmen who needed
Yokes and plows and beams. He loved the fields,
In which the grass and flowers grew, the farms,
Where busy planters worked, the lake and sea
In which the fishers cast their nets, and hills
Which brought him nearer to the sky—whereon
He sat sometimes thinking of God the Father.

One day behold! it happened, when the young
Carpenter went into the wilderness
On a journey, he met a savage mountain lion
Which leaped at him ferociously, for it
Had had nothing to eat. He cried for help,
And tried to defend himself with a stout stick
That he was carrying—for he was very
Strong. The Lord did not allow his servant
Thus to be killed before his time so young,
For as it came to pass, his cousin John
Was near at hand, gathering locusts and honey
For food (already had he left the haunts
Of men) and came running unto his help,
And both together they killed the hungry lion.

Then John, who wore a ragged cloak and girdle,

Demanded, "Art thou not Jesus, son of Joseph,
The carpenter of Nazareth who died?"

Jesus replied, "'Tis I—and who art thou,
O holy man, for verily I see
Thou dost belong to God? Blessed be thou,
For thou hast saved me from this roaring lion."

"I am thy cousin, son of Elisabeth
And Zacharias the priest of Abijah's course,
Who have for dwelling-place the wilderness,
Because of all the evils in the towns.
Behold, just now I found a honey-tree,
Wherefrom I will get honey for my food."

Thus answered John, and straightway they embraced,
Kissing each other's cheek for very joy.

Then they sat down beneath the trees and ate
Together of honey, which John got in the comb
From the hollow tree, and bread, and locusts, dried,
Which John took with him in a pouch, and wine,
That Jesus bore in a flask. When they were done,
John turned and said,—

"Dost thou not plan to come
Into the wilderness, to dwell apart
From men, who are but masses of corruption?"

For has it not been written, 'Enter the rock,
And hide thee in the dust, for fear of the Lord,
And for the glory of his majesty?
The day of the Lord of Hosts shall be upon
Every one that is proud and lofty, and too
Of high degree, for he shall be brought low.
The loftiness of man shall be bowed down,
And the haughtiness of men shall be made low ;
The Lord alone that day shall be exalted.
And they shall go away to holes in the rocks,
And into the caves of the earth for fear of the Lord,
And for the glory of his majesty,
When he ariseth terribly to shake
The earth ; and man shall cast his silver idols
And those of gold, which he has made to worship,
Unto the moles and bats, and seek the clefts
And tops of ragged rocks, for fear of God.
Jerusalem is ruined and Judah is fallen,
Because their tongues and doings are contrary
To the laws of God. They cannot hide their sins,
Which are the sins of Sodom. Woe to their souls,
For they have given evil to themselves !' "

But Jesus answered, saying,—

“Verily,

It is a beautiful thing to live with men.

'Tis written, 'Behold, one like the Son of Man
Came with the clouds of heaven unto the Ancient
Of days; and there was given to him glory,
Dominion and kingdom, that people, languages
And Nations should be his servants; and his do-
minion

Never shall pass away or be destroyed.' "

John answered vehemently,—

"The strong shall be
As tow, his work like to a spark, and both
Shall burn together, and none shall quench them out.
Thus saith the Lord, 'I will send down a fire
On Judah, which shall devour the palaces
Of Jerusalem; the flight shall leave the swift,
The strong shall have no force, nor shall the mighty
Deliver himself. For they know not to do right,
Said God, the Lord, who store up violence
And robbery within their palaces.
Woe unto the wicked! for they shall eat
The fruit of their own doings. Because the daughters
Of Zion are haughty, and walk with stretched-forth
necks

And wanton eyes, mincing as they go,

Therefore the Lord will smite with scabs the crowns
Of the heads of the daughters of Zion; their secret
parts

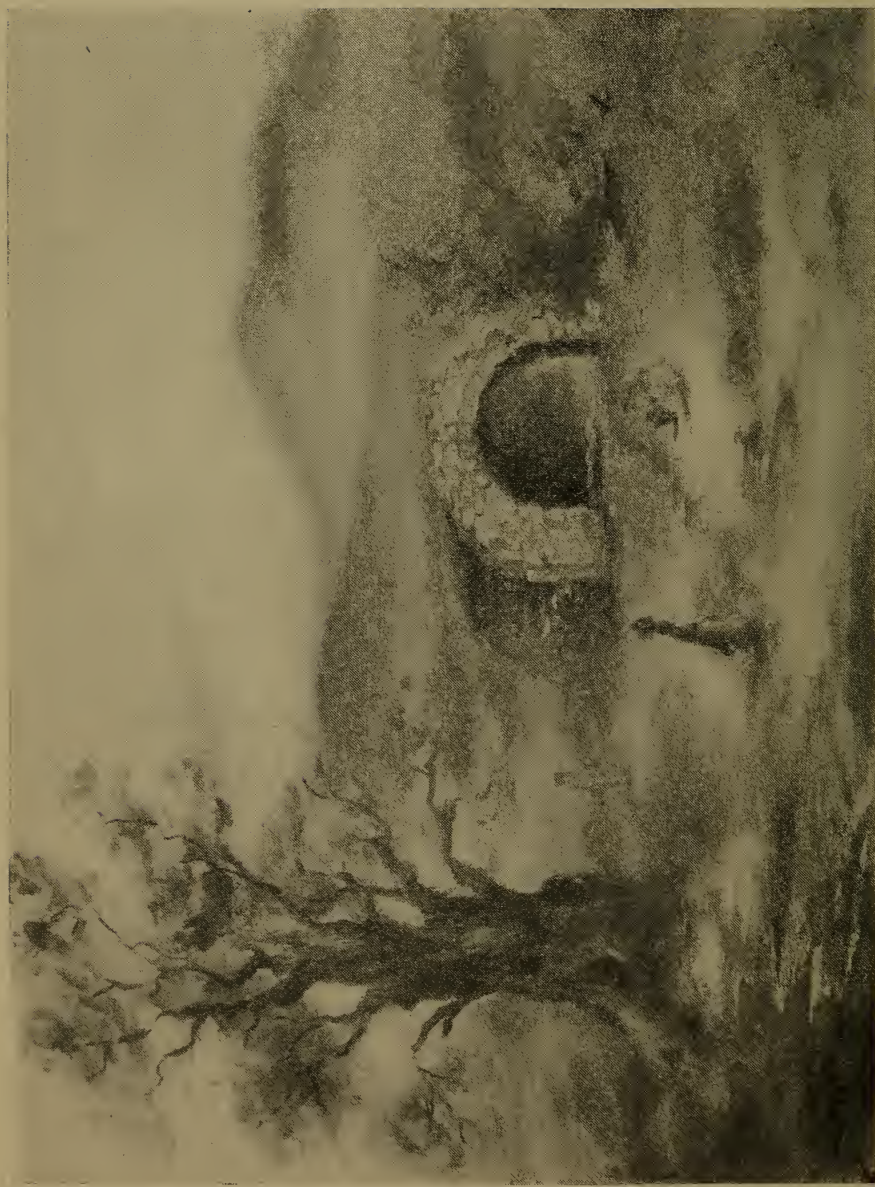
Will he uncover. And he will take away
The bravery of all their ornaments,—
Their chains, and bracelets, mufflers, bonnets, rings,
Headbands, changeable suits of apparel, mantles,
Wimples and crimping-pins, their glasses, veils,
Fine linen and hoods. And it shall come to pass,
Instead of sweet perfume there shall be a stink;
Instead of a girdle a rent; instead of hair
Well set, baldness; instead of a stomacher
A girding of sack-cloth; and burning instead of
beauty.

The Lord will judge the ancients of his people,
And princes thereof: for they have robbed the vine-
yards,

And in their houses is the spoil of the poor!’ ”

Jesus rebuked him, saying,

“Is it not writ,
‘Let the wicked forsake his way, the unrighteous man
His thoughts; and let him return unto the Lord,
For he will abundantly pardon, and have mercy.
Ho, every one that thirsteth, come to the waters;



From an oil painting by P. & L. Wells]

NAZARETH SPRING.

Yea, he that hath no money, buy and eat ;
Buy wine and milk having nor money nor price.
Why spend ye money for that which is not bread ?
Your labor for that which satisfieth not ?
Hearken to me, and eat ye that which is good,
And let your soul delight' itself in fatness.
And all thy children shall be taught of the Lord,
And great shall be the peace of them thy children.' ”

Thus they conversed ; and when at last they parted
One from the other John said, “Some future time,
Canst thou not come hither again, sweet cousin ?
For I have love for thee. The spirit of God
Thou seemest verily to have. And I,
Perchance, will seek thee too by Nazareth,
Outside the town, or near the River Jordan ?”
Jesus assented gladly, since he desired
To know more of his cousin John, this man
Who scorned the evils of the town, and knew
The scriptures, and traditions, and other writings,
And feared not beast, nor man, nor even Satan ;
And who, although avoiding evil cities,
Still loved and wished to help his fellow men.
He seemed to be a prophet come again
To preach repentance and the love of God.

So often they met, and became most steadfast
friends,
Like Jonathan and David in times of old.
And the spiritual power of each increased,—
Just as the coral within the deep blue sea,
Little at first, but branching out and out
By new additions, until at last is formed
A mighty rock—a rising reef—an island
On which weary travelers come to rest,
And find not only shelter but fruits and flowers.

BOOK II

BEHOLD one day the angel Gabriel
Came unto Jesus of Nazareth (while he
Was working at his bench, making some chairs—
But at that hour he had his mind on God),
And laying on his head his hand he said:—

“Now is the time fulfilled when thou no more
Shalt fashion chairs and other things of wood,
But thou art called of God to be His son,
That thou mayst preach the Word unto the people
And thus reclaim them from their evil ways,
Which are not pleasing to the Lord of Hosts.
Thou hast been faithful to thy family,
But now thou art the Son of Man; and God
Is Father, and all the people are thy brothers.
The wood that thou shalt cleave henceforth must be
The Tree of Life, whose roots are in the earth,
Whose branches grow within the air of heaven,
And whose fair fruit is seed of God’s great Kingdom,
Which is not far away. Give heed, give heed!

Beware the tempting of the Evil One,

Who would pluck thee, as bunches from the vine
Are plucked, not by the rightful husbandman,
But by the thieves who enter in and steal.
Beware of Satan, for he would corrupt
Thy soul with evil thoughts and evil spirits,
Not otherwise than as the worm corrupts
The maturing apple, making it vile within,
Though fair without and attractive to the eye.

Go, get thee hence, and seek thy cousin John,
Him who baptizes sinners by the Jordan
(For at this time John had commenced his work
Of calling men toward God, baptizing them),
Since thus it is ordained. Blessed be thou
Henceforth for evermore, thou son of man!"
Thus Gabriel seemed to speak, and disappeared.

So Jesus ceased to be a carpenter;
He left his family—his mother and brethren,
And went from Nazareth of Galilee
To Jordan unto John, to be baptized
Of him. But John forbade him, saying,—“In truth
'Tis I have need to be baptized of thee,
And comest thou to me?” Then Jesus said
In answer,—“Suffer it to be so now,
For thus it becometh us for to fulfill

All righteousness." And so he suffered him.

And Jesus, when he was baptized, went up
Straightway out of the water ; and lo ! the heavens
Opened for him, and Gabriel descended,
Blessing him ; and Jesus heard a voice
From heaven, saying, "This is my beloved
Son, in whom I am well pleased."

After these things came Jesus and his disciples
(For unto him there gathered many men,
As likewise many followed John the Baptist
To hear his preaching, which was of a prophet)
Into the land of Judaea ; and there he tarried
With them and baptized many. And John also
Baptized in Aenon near to Salim, because
There was much water there ; they came and were
Baptized : for John was not yet cast in prison.

Then there arose a question between a few
Of John's disciples and the Jews concerning
Purifying. And so they came to John,
And said to him,—

"Rabbi, he that was
With thee beyond the Jordan, to whom thou bearest
Witness, behold, the same baptizeth, and all
Men come to him."

John answered, saying to them,—
“A man receiveth nothing except it be
From heaven given him. Ye bear me witness
Yourselves I said that I am not the Christ,
But sent before him. He that hath the bride—
He is the bridegroom; but his friends who stand
And hear his voice greatly rejoice thereof:
So this my joy therefore has been fulfilled.

He must increase, but I, decrease. And he
That believeth the Son hath everlasting life.”

But when the Pharisees had heard that Jesus
Made and baptized more followers than John,
He left Judaea and went to Galilee
Again, and had to pass thro’ Samaria.
Then cometh he to Sychar, near the ground
That Jacob had given unto Joseph his son.

Now Jacob’s well was there. Jesus therefore,
Wearied with his journey, sat thus on the well.
And there came a woman of Samaria
To draw up water. Jesus saith to her,
“Give me to drink” (for his disciples were gone
To the city to buy some meat). Then saith the
woman,—

“How is it that thou, who art a Jew, dost ask

A drink of me, who am a Samaritan?

For the Jews deal not with us Samaritans."

Jesus replied, "If thou didst know the gift
Of God, and who it is that saith to thee,
'Give me to drink', thou wouldst have asked of him,
And he would have given thee the living water."

The woman saith to him, "But, sir, thou hast
Nothing with which to draw, and the well is deep.
From whence hast thou that living water, then?
For art thou greater than our father Jacob,
Who gave to us the well, and drank thereof
Himself, and his children and cattle?"

Jesus said,—

"Whosoever drinketh of this water
Shall thirst again; but whosoever drinketh
The water that I give him shall never thirst;
For the water that I shall give shall be in him
A well springing to everlasting life."

The woman saith, "Give me this water, sir,
That I thirst not, neither come hither to draw."

Jesus replied, "Summon thy husband and come
Hither." The woman answered and said, "I have
No husband." Jesus replied, "Thou hast well said,
'I have no husband'—thou hast had five husbands;

And he whom thou hast now is not thy husband.
In that saidst thou most truly." Then said the woman
To Jesus, "Sir, I perceive thou art a prophet!"
And she left then her waterpot, and went
Her way into the city and told the men
About the wonderful prophet she had met.

When Jesus's followers returned, he said,—
"Lo, I have meat to eat ye know not of.
Do ye not say, 'Four months, and then the harvest?'
Behold, I say to you, Lift up your eyes,
Look on the fields, for they are white already
To harvest. He that reapeth receiveth wages,
Gathering fruit unto a life eternal:
That those who sow and reap may rejoice together!"

So when the Samaritans were come to him,
They begged him to tarry with them; and he abode
Two days, and then went into Galilee.
There he did preach, saying, "The time is come,
And the Kingdom is at hand. Turn ye, turn ye,
And believe ye the good news."

His fame went out
Through all the region round about (Jesus
Himself did testify that a prophet hath
No honor within his own country). From thence



From an oil painting by P. & L. Wells]

THE SEA OF GALILEE.

He came to Cana of Galilee, to a feast,
A marriage. The mother of Jesus was there also;
And when they needed wine, Jesus's mother
Said unto him, "They have no wine, my son."
He saith to her, "Woman, what have I
To do with thee? Mine hour is not yet come."
Then she saith to the servants, "Whatsoever
He telleth you, that do." And there were set
Six waterpots of stone after the manner
Of purification, holding two firkins apiece.
Then Jesus commanded, "Fill the pots with water."
They did. And Jesus saith again, "Now draw
And bear unto the governor of the feast."
They bare it. And when the head-man of the feast
Tasted the water turned to wine, he called
The bridegroom, saying, "Every man doth set
The best wine forth at first; and when the men
Have taken much, they bring forth then the worst;
But thou hast kept the good wine until now!"

Now at this feast in Cana of Galilee
Did Jesus meet a beautiful woman called Mary,
Mary the Magdalene, from Magdala.
And he loved her, because she was so fair
In countenance and form, with a lovely voice

And hair and eyes, and manner ; and she loved him,
For all did marvel at his manly beauty,—
Since he was stately in physique, yet had
A woman's tenderness ; and did great deeds.

There was a certain nobleman, whose son
Was sick at Capernaum ; and when he heard
That Jesus had come down to Galilee,
He sought him out, and begged that he should heal
His son—for he was at the point of death.
Then Jesus said, "Except ye see wonders and signs,
Ye will not believe." The nobleman answered him,
"Come down, ere my child die, sir !" Jesus said
To him, "Go thou thy way—thy child liveth."
The man believed, continuing on his way ;
And as he came, his servants met him, saying,
"Thy son liveth." Then he inquired of them
What hour he had begun to mend. They said,
"Yesterday at the seventh hour the fever
Departed from him." Then the father knew
It was the selfsame hour when Jesus said,
"Thy son liveth," and he was sore amazed.

This was the second wondrous thing that Jesus
Did when he came to Galilee.

And Jesus began to be about thirty years old.

Behold, he left his followers, and went
Into the wilderness to meditate,
And fasted there for forty days alone,
Except for beasts and evil spirits there.
At last his hunger gat upon him so
That he desired to eat. And Satan came
And said to him,—

“If thou be Son of Man,
Command this stone that it become as bread.”

But Jesus answered him,—

“Is it not writ,
‘That man shall not exist by bread alone,
But by every word of God the Lord’?”

Then Satan carried him to Jerusalem,
And set him up upon a pinnacle
Of the temple, saying,—

“If thou be Son of God,
Cast thyself down from here, for it is written,
‘He shall give his angels charge o’er thee,
To keep thee, lest at any time thou dash
Thy foot against a stone’.”

Jesus replied,
“ ’Tis said, ‘Thou shalt not tempt the Lord thy God’.”
The Devil, taking him up to an high mountain

Showed him all the kingdoms of the land,
And, tempting, said,—

“This power will I give thee,
And all the glory of them, for they are mine,
And to whomsoever I will can I give them.
If thou therefore wilt worship me, all this
Shall be thine own, and thou shalt rule as king.”

But Jesus scorned the Devil, answering nothing.

Behold, then Satan took the form of Mary
Of Magdala, whom Jesus loved, and tempted,
Saying,—

“If thou wilt worship me, yea me,
I will give thee the greatest happiness
That ever man since Eve hath tasted of!”

Jesus answered,—

“Get thee behind me Satan:
For it is written, ‘Thou shalt worship the Lord
Thy God, and Him only shalt thou serve’.”

Then Satan, and every demon which had been
Mocking behind the stones, vanished away.
And Jesus wept, because he was exhausted;
But lo! good spirits came and ministered
To him, and Gabriel did bless him, singing,

“Blessed be thou, O Jesus of Nazareth,

For thou hast overcome the Evil One,
Him hast thou trampled down beneath thy feet!"
And all the angels sang and did rejoice.

But Satan was enraged because Jesus
Would none of him, but spurned him and his king-
dom.

And he grew sullen like a thunder-cloud,
That spreads from the horizon o'er the heavens,
Blackening the day with angry spite
And driving morning into dullest night.
He shook his spirit form with howling rage,
And summoned all his devils to conclave
There in the wilderness where wicked imps
Rejoice to dwell, plotting ill 'gainst man.

First gathered unto their king Asmodeus
The Massikin, who were the spirits of death,
Of darkness and destruction—Lilin, Shedim,
Ruchin, by name; and then the tribe of Jinn,
Who were like horrid beasts, covered with hair;
And all the host besides of evil demons—
Among whom flew the spirits of Fornication,
Obsequiousness, Insatiableness, and Pride;
Fighting, Injustice, Lust, and Jealousy;
Lying, Anger, Envy, and Filthy Lucre;

Murder, Idolatry, and all the rest
That prey upon the souls of heedless men.

With silent shrieking sought they then their chief,
The great Beelzebul—the mighty Satan,
Who cruelly commanded order, and spoke:—

“The time has come, sweet friends, when we must
fight

In order that we keep our kingdom safe.
For truly there is one upon the earth
Who calls himself the Son of Man—hostile
Unto our ranks, and dangerous indeed.
This man alone”—Azazel rolled around
His wicked eyes across the multitude
Of eager demons—“we should never fear,
Not by grim Sheol’s gruesome shades of Death!
But powers mightier than he have come
To his assistance, sternly opposed to us—
The righteous Gabriel and all the angel
Spirits of heaven, of whom ye have some ken.

Now there is one—a woman—who loveth him,
And whom he loves: through her we gods shall work
Him to undo, with all his helpers rash.
We must teach man that Satan is to fear.
What is your answer, O ye noble demons?”

A warlike murmur traveled through the ranks
Of Asmodeus' contingent—never heard
By man, but to their ears like to the hum
Of countless wings of serried flocks of birds
Just rising from the ground where they have fed.

“I will proceed, do ye but follow me!”
Cried Satan, well contented with their rage.

That selfsame hour, behold, he entered Mary
The Magdalene, though she did know it not.

And Jesus left his followers, and came
To Magdala to visit Mary there,
Where was her home. She rejoiced to see him,
And gladly welcomed him, whom she so loved.
When Jesus looked into her glowing eyes—
Bright with the light of passionate desire—
He nigh forgot he was the Son of Man,
Prophet of God, and lover of mankind,
But only lover of Mary Magdalene.

They did converse together of many things,
And Mary asked:—

“Whence cometh thy wondrous power,
O Jesus of Nazareth, the son of Mary?
Surely thou hast performed great miracles,
For I myself have seen thee change to wine

Water there at the marriage-feast of Cana.
Verily, the people marvel, saying,
‘Who is this mighty man, and whence is he?
Is he Elias come again to earth,
Who speaks as if he had authority?’
But others say—they are base-minded men—
‘He does these things in league with Asmodeus!’
Come, tell me truly, who and what art thou?”

Then answered Jesus,—

“The son of Joseph and Mary
Am I; a carpenter of Nazareth
I was, until an angel called me forth
To fight the battle of Righteousness with Truth,
Sincerity and Love against the foes
Which are Maliciousness and Jealousy
And Immorality, Vice, and Oppression,
And thousand others that vex our weary earth
And harden unwary hearts of heedless men
And turn them into fortresses of stone,—
Just as indeed the mud beneath the sea
Is hardened by the awful weight above
Of brine that has for endless periods
Covered the filthiest sewage without sign;
Or like a forest tree, that fallen to earth,



From an oil painting by P. & L. Wells]

JESUS AND MARY MAGDALENE.

Changes from living wood to hardest stone—
A form—a rock—abiding, yet dead and gone.”

“And canst thou fight alone this fearful battle?”

“Who said I fight alone? The man who is
Upon the Lord’s side truly has a host
Of victories with him to do his work.
I have with me the angels, and the spirits
Of heaven, and what is more—Jahweh, my God.
I cannot fail. My mission is insured.
Let enemies threaten, put in prison, kill—
They cannot shackle or hurt the Spirit of Truth,
Nor can they bind with chains the loving soul,
For it is everlasting in the world.”

“Thou art a prophet, Jesus of Nazareth!”
Said Mary wondering at his sentences.

“Verily thou hast said. But I am more—
I am the Son of Man, come to recall
Repentant men and women to the Kingdom.
Since it is written, ‘Thus saith the Lord, We heard
A voice of trembling, of fear, and not of peace.
Behold, the days are come that I will make
A covenant with the house of Israel—
New covenant, and with the house of Judah:
And I will put my law in their inward parts,

Writing it on their hearts ; and I will be
Their God, and they shall be my people then.
And they shall all know me, from the least of them
Unto the greatest of them, saith the Lord'."

"Well dost thou know the scriptures and the
prophets."

"I have devoted time and study to them,
And many other holy writings, too,
Besides the great traditions of the elders.
Did not the prophet Zechariah say,
'Rejoice greatly, O thou daughter of Zion ;
Shout, O daughter of Jerusalem :
Behold, thy King doth come now unto thee :
For he is just, having salvation, lowly,
Riding upon an ass, even upon
A colt, the foal of an ass. I will cut off
The chariot from Ephraim, and the horse
From Jerusalem, and the battle bow shall be
Cut off : and he shall speak peace to the heathen ;
And his dominion shall be from sea to sea,
And from the river unto the ends of the earth.
Turn ye to the stronghold, prisoners of hope !'
Thus will I be a bringer, too, of peace ;
And to the suffering, yea even comfort."

“Where didst thou learn to heal the sick, O Jesus?”
Demanded again Mary the Magdalene.

“Woman, it is a gift that comes from above.
Behold, the power was given unto me
To cast out demons in the name of the Lord,
To heal the sick, the lame, the dumb and blind.
The angel Gabriel has given me
Some of his strength; Elijah has come to me,
And blessed me, saying, ‘Behold, thou son of man,
Now is the time to bring the Kingdom in’.
Knewst not, that I must do my Father’s work?
The world advances, not by itself alone—
For Satan ever is present to turn to evil
The unwary minds of heedless men and women—
But by the hand of God, and sons of men
Who harbor Wisdom in their hearts and try
To change for good men’s wicked purposes.
When the Kingdom comes, the eye of man shall see
More glory than in all the ages past!
Like as the night—by darkness shrouded fast,
Surrounded everywhere by pallid gloom,
Having no light except where here and there
A star breaks through the passing midnight clouds
To show to man that God is in the sky

And that the shadows are but temporary
Pavilions covering the face of Earth—
Recedes and vanishes before the break
Of early dawn, which scatters from the heavens
The last faint traces of departed dusk
With glorious colors of the rising sun,
Bright standards of the Universal love,
And man awakes from his long sleep, and shouts
For joy, and the birds carol with delight;—
So when the King has been proclaimed as Lord,
And on the earth the kingdom is established,
Then Israel shall clap her hands and shout,
And all the nations shall be exceeding glad,
And sin shall vanish, and love shall wax fore'er.”

But Mary did not understand his words,
Wherein he saith the Kingdom is at hand,
But thought that Jesus meant that he would be
King of the Jews, and govern all the land
With sceptered might and regal authority,
Since well she knew how many followers
He had, and what great power to command
And to perform most wonderful miracles,
Whereby he could make seizure of the power
And make fulfilment of the prophecies,

Which say, 'And he shall be among the nations,
And shall rebuke many people: and they shall beat
Their swords to plowshares, their spears to pruning-
hooks:

Nation shall not lift sword against a nation,
Neither shall they learn battle any more'.

So Mary smiled with secret joy, and said,—

“Then soon indeed, O Jesus, thou wilt cease
From wandering about the land alone
Or with a scattered following, as thou
Hast done—going about from place to place,
A wanderer without a wife or home
Or little children who shall bear thy name—
Unwelcome here, despised there, although
Elsewhere performing mighty miracles,
But with an army gathered, at their head
Wilt thou proclaim thyself Israel's king,
And reign with princely pomp acclaimed by all,
And have the objects of thy heart's desire.”

Thus Mary spoke. And immediately the Devil,
Which was in her (though no man knew of it)
Cried out, “Jesus of Nazareth, come love,
For we are young and fair, but soon the time
For loving will have passed away for ever.

In fondest rapture let us together dwell;
And I to thee—thy head upon my bosom—
Will give great inspiration born of love!"

Her lustrous eyes shone bright, and her fair breasts,
Whose upper swelling only was exposed,
Heaved passionately; and she on him did smile
With more enticement than her mother Eve
Smiled on her amorous husband, Adam her Lord.

Jesus was sorrowful, and turning away
His eyes, he answered her:—

"Thou dost not know,
Mary, what my accomplishment will be.
'Tis written, 'He is despised and rejected of men,
A man of sorrows, acquainted with grief; we hid
As it were our faces from him; he was despised,
And we esteemed him not. Surely he
Hath borne our griefs, and carried our sorrows; yet

we

Esteemed him stricken, smitten of God, and afflicted.
He was wounded for our transgressions, and bruised
For our iniquities; and the chastisement
Of our peace was on him; with his stripes
We have been healed. All we like sheep have gone
Astray—every one to his own way;

And God hath laid on him the iniquity
Of all. He was oppressed, and was afflicted,
Yet opened not his mouth; brought as a lamb
To slaughter—as a sheep before her shearers
Is dumb—so he openeth not his mouth.
He was taken away from prison and judgment;
Who shall declare his generation? for he
Was severed off out of the land of the living;
For transgressions of my people was he stricken.
He made his grave with the wicked, and with the rich
In death, because he did no violence,
Neither was any deceit found in his mouth.
Yet it pleased God to bruise and put him to grief:
When thou shalt make his soul an offering
For sin, then shall he see his generation,
He shall prolong his days, and the pleasure of God
Shall prosper in his hand. He shall behold
The travail of his soul, and be content:
For by his knowledge shall my righteous servant
Set many right, bearing their sinfulness.
So will I divide him portions of the great,
And he shall share the spoil with the strong, for he
Hath poured his soul out unto death, and he
Was numbered with transgressors; the sin of many

He bare, and made intercession for the transgressors'.

Behold, the Son of Man hath little time
Remaining, and he must be about his work.
Thou asketh love—Mary, thou hast my love."

Then did the devil in Mary whisper softly,
"Jesus, if thou dost love me, come and love!"

But he, perceiving there was a demon in her,
Yet knowing not it was Beelzebul,
The Prince of Demons, did abjure it, crying,
"Devil, come forth from Mary of Magdala!"

And when he saw that nothing could avail,
For Satan had with him six other devils,
He turned away, and sorrowfully departed,
And going alone into a desert place
He wept, and he would not be comforted,
Because that Mary was possessed of demons.
But Mary Magdalene loved Jesus the more,
Although she could not comprehend, blinded
By them that possessed her, what his mission was.

After Jesus had fasted in the desert,
And prayed to God for strength, he came again
Unto the Jordan country. The next day after,
John stood, and two of his disciples with him,
Looking on Jesus as he walked, and saith,

“Behold the Son of Man!” The two disciples
Heard him speak, and followed Jesus. Then
Jesus did turn, and saw them following,
And said to them, “What seek ye?” They replied,
“Rabbi (which being interpreted means Master)
Where dwellest thou?” He answered, “Come and
see.”

They came to where he dwelt, and abode with him
That day, for it was then about tenth hour.
One of the two was Andrew, Peter’s brother,
Who found his brother Simon Peter, and said,
“Lo, we have found the Messiah,” and brought him
to Jesus,

Who, when he beheld him, said, “Thou art the son
Of Jonah—Simon. Thou shalt be called Cephas,”
Which means a stone. The next day Jesus went
To Galilee, and findeth Philip, and saith,
“Come, follow me.” Now Philip was a son
Of Bethsaida—the city of Andrew and Peter.
And Philip findeth Nathanael, and saith,
“We have found him of whom Moses in the law
And the prophets wrote, Jesus of Nazareth,
The son of Joseph.” Then said Nathanael,
“Can any good thing come out of Nazareth?”

And Philip answered, "Come, and see." When Jesus
Beheld Nathanael come to him, he saith,
"An Israelite, in whom there is no guile!"
Nathanael replied, "Whence knowest thou me?"
Jesus answered, "Before that Philip called thee,
When thou wast under the fig tree, there I saw thee."
"Rabbi, thou art the Son of Man, the King
Of Israel!" Nathanael replied.
And Jesus answered, "Because I said to thee,
I saw thee under the fig tree, believest thou?
Verily, thou shalt see greater things than these.
I say unto you, Hereafter ye shall see
The heavens open, and angels of God ascend
And descend upon the Son of Man."

After this he went to Capernaum—
He, and his mother, and brethren, and his disciples.
Soon the passover of the Jews was at hand,
So Jesus went up to Jerusalem, and found
Men in the temple selling oxen and sheep
And doves, and changers of money sitting there.
And when he had fashioned a scourge of leathern
cords,
He drove them out of the temple—all, with the sheep,
And oxen, and poured the changers' money out,

And overthrew the tables, saying to them
That sold the doves, "Take these things hence—make
not

My Father's house a house of merchandise!"

Many beheld the miracles he did
When in Jerusalem at the passover;
But Jesus did not commit himself to them,
Since well he knew, alas! what was in man!

A man of the Pharisees, named Nicodemus,
Sought Jesus out by night, and said to him,—
"Rabbi, we know thou art a teacher of God,
For no man doeth these miracles thou doest
Except that God be with him." Jesus replied,—

"Truly, I tell thee, unless a man be born
Again, he cannot see the kingdom of God."
Then Nicodemus asked, "How can a man
Be born when he is old? Can he enter a second
Time his mother's womb, and thus be born?"

Jesus answered, "Truly, I say unto thee,
That which is born of the flesh is flesh, but that
Which is born of the spirit is spirit; so marvel
Not that I say, thou must be born again.
The wind blows where it listeth, and thou hearest
The sound thereof, but canst not tell from whence

It comes or whither it goes ; so verily
Is every one that is born of the spirit."

Now in Jerusalem, by the sheep market,
There is a pool called in the Hebrew tongue
Bethesda, having five porches, within which lay
A multitude of impotent folk, of blind,
Halt, withered, waiting for movement of the water.
For spirits came down to the pool at certain seasons
And troubled the water ; whosoever then
First entered the pool was cured of his disease.
A certain man, which had an infirmity
For eight and thirty years was there. When Jesus
Saw him, he said, "Rise, take up thy bed, and walk."
At once the man was healed, and took his bed
And walked ; and on the same day was the Sabbath.
The Jews therefore said unto him that was cured,
"It is the Sabbath day ; it is not lawful
For thee to carry thy bed." He answered them,
"The man who made me whole said unto me,
'Take up thy bed, and walk'." They asked him then,
"What man is that which said it unto thee?"
But he knew not, for Jesus had gone off
Because of the multitude, but afterward
Finding him in the temple he said unto him,



From an oil painting by P. & L. Wells]

JERUSALEM.

“Behold, thou art made whole; but sin no more,
Lest a worse thing come to thee.” The man departed,
And told the Jews it was Jesus who made him whole.
The Jews therefore did persecute Jesus,
Because on the Sabbath day he did these things.

Soon Jesus journeyed down to Nazareth,
Where he had been brought up, and as was wont
Went in the synagog on the Sabbath day,
And stood to read. They gave to him the book
Of the prophet Isaiah, and when he had opened it,
He read where it was written, ‘The spirit of God
Is upon me, for he hath anointed me to preach
The gospel to the weak; he hath sent me
To heal the broken-hearted, deliverance
To preach to captives, return of sight to the blind,
To set at liberty them that are bruised,
And preach the acceptable year of the Lord.’
He closed the book, gave it to the minister,
And then sat down, with the eyes of all the folk
That were in the synagog fastened upon him.
He said, “This day is the scripture fulfilled in your ears.”
They wondered at his gracious words, and said,
“Is not this Joseph’s son?” But Jesus answered,
“Surely ye will say to me, ‘Physician,

Heal thyself ; what in Capernaum
Thou didst, do also here in thy country'.
But verily I say, In his own country
No prophet is accepted. Many widows
Were there in Israel in Elijah's days,
When the sky was closed for three years and six months,
And awful famine was through all the land :
But unto none of them was Elijah sent
Save to a widow woman of Zarepath
A town of Zidon. And many lepers, too,
Were in Israel in Elisha the prophet's time,
Yet none were cleansed save Naaman the Syrian."

When they who were in the synagog heard this,
They were enraged, and rising thrust him out
Of the city and dragged him to the brow of the hill
Whereon their town was built, that they might cast
Him headlong down. But he passed through their midst,
And leaving Nazareth he went his way
Unto Capernaum, wherein he dwelt—
Which is upon the sea-coast, bordering on
Naphtali and Zebulon: 'By way of the sea,
Beyond the Jordan, Galilee of the gentiles,
The people who sat in darkness saw a light',—
Thus were the words of Isaiah the prophet fulfilled.

BOOK III

WALKING by Galilee, Jesus perceived
Two brethren—Simon Peter and Andrew his
brother,

Casting a net in the sea, for they were fishers.
These were the same that had been following John.

It came to pass, as the people pressed to him
To hear the word of God, he saw two ships
Standing by the lake. He entered one,
Which was the ship of Simon, and prayed that he
Would thrust the boat a little from the land,
And sitting taught the people from the boat.

When he had ceased, he said to Simon Peter,
“Launch out into the deep; let down your nets.”
But Simon said, “We have toiled all the night,
Yet nothing have we caught. Nevertheless,
Will I let down the net at thy command.”
They did, and enclosed a multitude of fishes,
So that their net was broken. Then called they
Unto their partners in the other ship,
To come and help. They came, and filled the boats

So that they both began to sink with the load.
When Simon saw it, he fell at Jesus' knees,
Crying, "Depart from me, O Lord, for I
Am a sinful man." For he was astonished, and all
With him, at the draught of fishes they took, and so
Was James, and John, the sons of Zebedee.

Then Jesus said, "Come, follow me, and I
Will make you fishers of men." So they forsook
Straightway their nets, and followed him. And when
He had advanced a little farther thence,
He saw both James and John, who mended their nets
In the boat. He called to them; they left their father
Zebedee in the ship with the hired servants,
And followed Jesus.

They went to Capernaum;
And as it was the Sabbath day, he entered
The synagog, and taught. All were astonished,
For he taught them as one with authority,
Not as the scribes. There was in the synagog
A man with an unclean spirit, and he cried out,
"Let us alone, for what have we to do
With thee, O Jesus of Nazareth? Art thou
Come to destroy us? I know thee who thou art,
Thou Son of Man!" But Jesus rebuked him, saying,

“Hold thou thy peace, and come without of him!”
And when the evil spirit had torn him, crying
Aloud, he did come out. All were amazed,
And questioned among themselves, “What thing is
this?

What doctrine is this? For with authority
Commandeth he the unclean spirits even,
And they obey him.” Immediately his fame
Spread through the region round about Galilee.

Forthwith, when they had left the synagog,
They entered the house of Simon with James and
John,

And there lay Simon’s mother-in-law abed,
Sick of a fever; but Jesus lifted her up
By the hand, and immediately the fever left her,
And she did minister to them. At even,
At sun-set, they brought all that were diseased
To Jesus; too, the folk possessed with devils.
All the town was gathered at the door,
And there he healed the sick of divers diseases,
Casting out evil spirits with his word,
That it might be fulfilled which Isaiah said,
‘He took our infirmities and sicknesses’.

So in the morning, rising ere the day,

He went into a solitary place,
To pray; and Simon and those with him did follow,
And finding him, said, "All men seek for thee."

Then Jesus went about all Galilee,
Teaching, and preaching the gospel of the Kingdom,
And healing sicknesses among the people.
Behold, his fame went through all Syria.
They brought to him diseased and tortured people,
And those possessed with demons, the lunatic,
And them that had the palsy. He healed them.
Multitudes of people followed him
From Galilee, Decapolis, Judaea,
Jerusalem, and from beyond the Jordan.

After a season he entered Capernaum.
And as he taught, some of the Pharisees
And doctors of the law were sitting by,
Gathered from every part. Behold men brought
In a bed a man who had the palsy; because
They could not bring him through the door (the
crowd

Left them no room to pass) they took him up
Upon the roof and let him through the tiling,
With his bed, into the midst before Jesus,
Who, when he saw their faith, said unto him,



From an oil painting by P. & L. Wells]

MARY MAGDALENE ENTERTAINING JESUS.

“Be of good cheer ; thy sins are forgiven thee.”

The scribes and Pharisees all murmured then.
But he that had been sick arose before them,
And taking his bed departed to his house,
Glorifying God. So they were amazed,
And feared, and said,—“We have seen marvelous
things

Today. We never saw it in this fashion.”

Again did Jesus go forth to the side of the sea,
And multitudes resorted unto him.

As he passed by, he saw Levi the son
Of Alphaeus sitting at the receipt of custom,
And said to him, “Matthew, follow me.”

So he left all, and rose and followed him ;
And Levi had a feast in his own house,

And lo, the publicans and sinners came
And sat with him and his disciples. But when
The Pharisees saw it, they asked, “Why does
Your master eat with publicans and sinners?”

Jesus replied, “The well need not physicians,
But they who suffer. Go ye and learn what means,
I will have mercy, but not the sacrifice.

I am not come to call the righteous men,
But sinners to repentance.” Then there came

To him some followers of John, demanding,
“Why do we and the Pharisees fast oft
And say our prayers, but thy disciples not?”
Jesus replied, “As long as they have with them
The bridegroom, they can not afford to fast.
But time will come when the bridegroom shall be
dragged

Away from them: in those days they will fast.”

He spake also a parable unto them:
“No man doth put a piece of new garment
Upon an old; if otherwise, then both
The new maketh a rent, nor does it match
The old. And no man putteth into old
Bottles new wine, else the new wine will burst
The bottles, and be spilled, and the bottles perish.
New wine must be put into newest bottles,
For both are then preserved. Yet so it is,
That no man also having drunk old wine
Straightway desireth new—the old seems better.”

It happened that on the second sabbath after
He went with his disciples through the corn-fields;
And his disciples plucked the ears of corn,
And ate of it, rubbing it in their hands.
Then certain Pharisees said unto them,

“Why do ye unlawful things on the sabbath day?”
But Jesus answering said, “Have ye not read
So much as this, what David did when he
Himself was hungry? and they who were with him?
How he went into the house of God in the days
Of Abiather the priest, and ate the shewbread,
Which was not lawful for him to eat, nor for
Those with him, but only for the priests? Have ye
Not read in the law, how on the sabbath days
The priests in the temple profane the sabbath day
And yet are blameless? but I say unto you,
There is one greater than the temple here.
If ye had known what means, I will have mercy—
Not sacrifice, ye would not condemn the guiltless.
The sabbath was made for man, not man for the sab-
bath,—

Therefore the Son of Man is lord of it.”

When he departed, he went to their synagog;
And there was a man whose hand was withered. The
scribes

And Pharisees kept watch on him to see
If he would heal on the sabbath day—to bring
An accusation against him. But Jesus perceived
Their thoughts, and said to the man, “Arise! stand
forth!”

He did. They asked, "Is it lawful to heal on the sabbath?"

Then Jesus replied, "I ask of you one thing:
Is it lawful upon the sabbath to do good,
Or to do evil? to save life, or destroy it?
What man is there among you who would not,
If he had a sheep that fell into a pit
On the sabbath day, seize it and lift it out?
How much is a man better than a sheep?"

They held their peace. When he had looked around
On them with anger, grieved for their hard hearts,
He spoke unto the man, "Stretch forth thy hand!"
He stretched it out, and it was made as whole
As the other. But filled with madness the Pharisees
Went forth, and plotted with the Herodians
Straightway against him, to take away his life.
But Jesus withdrew himself with his disciples
Seaward; and multitudes from Galilee
Did follow, as well as from all other parts.
So he spake from a ship; and healed divers diseases.

It came to pass those days, that Jesus went
Upon a mountain to pray; and all the night
Continued in prayer to God. When it was day,
He calleth to himself those whom he would;

And twelve of them he did ordain, that they
Should be with him; that he might send them forth
To preach, have power to heal, and cast out demons;
And them he called apostles:—Simon Peter,
Andrew his brother, James and John the sons
Of Zebedee (Boanerges, which means
“The sons of thunder,” Jesus surnamed them); Philip
Matthew the publican, Bartholomew,
And Thomas, and Simon the Canaanite (Zelotes,
Too, he was called), and James, Alpheus’s son,
And Judas the brother of James, and the other Judas,
Judas Iscariot, which was the traitor.

So he came down with them, and stood in the plain;
And the company of his disciples, and crowds
Of people came to hear and be made whole.

Seeing the throngs, he went up onto a mountain;
And his disciples coming, he taught them there,
Blessing them with the many beatitudes;
He likened them to the salt of the earth, and light
Of the world; he said he came to fulfill the law,
Not to destroy; he spoke of the danger of anger
Toward a brother; dangers of lustful thoughts;
Of making oaths; of desire for revenge;
The beauty of loving even one’s enemies;

Of giving alms with charitable intent ;
Of prayer truly sincere, and of forgiveness,
And treasures laid up in heaven, not on earth,
Of the joy of life, kind deeds and sympathy.
“Therefore whoever heareth these sayings of mine,”
Spake Jesus, “and doeth them, I liken him
To a wise man who builded his house on a rock :
The rain descended, the floods came, and the winds
Blew, and beat upon that house, but it
Fell not, for it was founded upon a rock !”

When he had made an end of teaching there,
He went to Capernaum, and here he healed
The servant of a certain centurion.
This servant was dear to him, and he was dear
To the elders, because he built them a synagog,
And they sought Jesus, beseeching him to heal
The servant. When he was now quite near the house,
The centurion sent to Jesus’ friends, who said
For him, “Lord, trouble not thyself, for I
Am not worthy that shouldst enter in
My house, nor am I worthy to come to thee.
Say in a word, and my servant shall be healed.
For I am also used to authority,
Having beneath me soldiers: I say to one,

Go, and he goeth ; to others, Come, and they come ;
Unto my servant, Do this, and he doeth it."

When Jesus heard these things, he marveled at him,
And turned around, saying unto the people,
"I have never found so great a faith, no, not
In Israel. Many shall come from the east
And west, and sit with Abraham, and Isaac ;
But the children of Israel shall be cast out!"

When they returned, they found the servant whole.

It came to pass, that he came to the town of Nain,
And there he raised from the bier a widow's son,
And great was the rejoicing.

Now John's disciples
Told John these things, and he sent messengers
To Jesus, asking, "Art thou he that should come?
Or look we for another?" Jesus answered,
"Go, tell to John what things ye have seen and heard :
How blind men see, the lame men walk, the lepers
Are cleansed, the deaf men hear, the dead are raised,
And the gospel is preached to the poor. Blessed is he,
Who is not offended in me!" And when the men
Of John had gone, he said concerning John,—

"What went ye out into the wilderness in truth
To see? a reed bowed by the wind? a man

Clothed in soft raiment? They who are appareled
Gorgeously and delicately live
Are in kings' courts. A prophet? Verily,
Much more; for this is he, of whom 'tis writ,
My messenger I send before thy face,
Who shall prepare thy way before thee. Lo,
Among those born of women hath not risen
A greater than John the Baptist; yet he who is
Least in the Kingdom of Heaven is greater than he.
From John the Baptist's day till now the Kingdom
Suffereth violence, and the violent
Take it by force. For until John, the law
And prophets prophesied. This is Elias,
If ye will accept it, who was for to come.
So he that hath the ears to hear, hear.

Whereunto shall I liken this generation?
What are they like? Children who sit in the market
Place, calling to one another, saying,
'We piped to you—ye have not danced; we mourned
To you—ye have not wept.' For John the Baptist
Came eating no bread nor drinking wine;
And ye remark, 'He hath a devil.' The Son
Of man comes eating and drinking; and ye remark,
'Behold a gluttonous man, a bibber of wine,

A friend of publicans and sinners.' But wisdom
Is justified of all her children."

Then

He upbraided the cities wherein his miracles
Were done, because they paid no heed:—

"Oh woe

To thee, Chorazin, and woe, Bethsaida,
To thee! for if the mighty works were done
In Tyre and Sidon that have been done in thee,
They would have showed repentance long ago
In sack-cloth and ashes. But I say unto you,
It shall be easier for Tyre and Sidon
On judgment day than you!" And angrily
He spake again,—

"I thank thee, Father, Lord
Of earth and heaven, because that thou hast hid
These things from the wise and prudent, and hast re-
vealed

Them unto babes—since so it has seemed prudent."
Again he spake:—

"Come unto me, all ye
That labor and are heavy laden, and I
Will give you rest. Take my yoke upon you,
And learn of me, for I am meek and lowly

In heart; and ye shall find rest for your souls.
For my yoke is easy, and my burden is light.”

About this time, Mary Magdalene,
Who had perceived she was possessed of devils,
Sought Jesus, whom she loved, that he might free
Her from the torment, since she knew no rest
Nor day nor night; and him she found preaching
The gospel of the kingdom. Sad and tired
She threw herself upon the ground at his feet,
In the presence of his disciples, and begged that he
Might drive the demons out. Behold, he prayed
To God with a loud voice, and then commanded
The evil spirits to come from her. And lo,
With a mighty noise like rushing of many wings
Satan with his six wicked spirits left her;
And all were sore afraid. But Jesus rejoiced,
Because he had delivered Mary from Satan,
And lifted Mary up, and blessed her there,
And went his way, followed by his disciples,
Who marveled greatly at the miracle.

One of the Pharisees desired that Jesus
Would eat with him, the following day. So he
Entered the Pharisee's house, and sat to meat.
And lo, when Mary learned that Jesus sat

At meat in the Pharisee's house, she came in too,
Bringing an alabaster box of ointment,
And stood at his feet behind him, weeping sore,
And began to wash his feet with tears, and wiped
Them with the hairs of her head, and kissed his feet,
Anointing them with ointment. But when Simon,
Who had invited Jesus, saw the thing,
He spake within himself, saying, "This man,
If he were indeed a prophet, would know what man-
ner

Of woman this is, and who, that toucheth him:
For she is a sinner." Jesus, answering, said,—
"Simon, I have somewhat to say to thee."
He said, "Say on, O master." "There was a certain
Creditor which had two debtors: one
Owed him five hundred pence, the other, fifty.
When they had nothing to pay, he frankly forgave
Them both. Tell me, therefore, which of the two
Will love him most?" Simon replied, "I think
That he, to whom he did forgive the most."
Jesus answered, "Thou hast rightly judged."
Then, turning to the woman, he said, "Simon,
Seest thou this woman? I entered thine house,—
Thou gavest me no water for my feet;

But she hath washed my feet with tears, and wiped
Them with the hairs of her head. Thou gavest me
No kiss; but she unceasingly hath kissed
My feet. My head with oil thou didst not anoint;
But she with ointment hath anointed my feet.
Therefore I say to thee, her sins, which are many,
Are now forgiven, for she loved very much.
Whoso is forgiven little, loveth little."

And Jesus went through all the villages,
Teaching and preaching and healing sicknesses
Among the people. The twelve were with him, and
certain

Women, which had been healed of evil spirits
And weaknesses—Mary Magdalene,
From whom went seven devils; Joanna the wife
Of Chuza, Herod's steward; Susanna; and others,—
Who ministered unto Jesus from their substance.

Then there was brought to him a man possessed
With devils—blind and dumb; and he healed him,
So that the blind and dumb both spake and saw.
And all the people were amazed, and said,
"Is this not David's son?" The Pharisees,
When they heard of it, said, "This fellow doth
Not cast out devils but by Beelzebub,

The prince of devils." Jesus knew their thoughts,
And said to them, "Every kingdom divided
Against itself is brought to desolation;
And every town or house divided against
Itself can not remain: therefore if Satan
Cast Satan out, he is divided against
Himself, and how then can his kingdom stand?
And if by Beelzebub I cast out demons,
By whom do your sons cast them out? Therefore
They shall judge you. But if by the spirit of God
I cast out devils, then the kingdom of God
Is come to you. Or else how can one enter
Into a strong man's house, and spoil his goods,
Except he first bind the strong man? and then
He spoils the house. He who is not with me
Is against me; and he who gathereth not with me
Scattereth it abroad. If the tree is good,
The fruit is good, but if the tree is corrupt,
So is the fruit: a tree is known by its fruit.
O generation of vipers, how can ye, evil,
Speak forth good things? For of the heart's abund-
ance
Speaketh the mouth: good, good: but evil, bad!"
That day went Jesus out of the house, and sat

By the seaside, and there he taught. So great
A multitude assembled, he entered a ship,
And spoke from the sea to the people on the land,
Teaching in parables:—the sower who sowed
With varying results. “But he that received
The seed into good ground is he that heareth
The word and receiveth it in a good and honest
Heart and understandeth it, and too
Beareth, with patience, fruit, and bringeth forth,
Thirty, sixty, or even an hundred fold.
No man who lights a candle covereth it,
But setteth it on a candlestick that they
Who enter may see the light. For nothing is secret,
That shall not be made manifest; nor hid,
That shall not be made known and come abroad.
Take heed then how ye hear: for he that hath,
To him shall much be given; and who hath not,
From him is taken whatever he seems to have.”
In another parable he likened the kingdom
To harvests of wheat, in which are many tares
Until the cutting time.

Also, he said,—

“The kingdom is like a grain of mustard seed,
Which a man did take and sow within his field;



From an oil painting by P. & L. Wells]

THE GREAT JEW, WITH COMPANIONS, IN A STORM.

It is indeed the least among the seeds,
But when it is grown, it is the greatest of herbs,
And becometh a tree, so that the birds of the air
Descend and lodge in the branches thereof.
The kingdom is like to leaven, which a woman took
And hid in three measures of meal till all was leav-
ened.

Again, the kingdom of heaven is like a treasure
Hid in a field; the which, when a man hath found,
He hideth, and for the joy thereof he goeth
And selleth all he hath and buyeth that field.
Or yet, the kingdom is like unto a net
Cast in the sea, which gathered every kind;
And when it was full, they drew it to the shore."

Then Jesus said, "The man who has been taught
The secrets of the kingdom is like a man
That is an householder, who bringeth forth
Out of his treasure things both new and old."

When Jesus had finished speaking, he gave com-
mand
To depart to the other side. Therefore they launched
The boat. Behold, there rose a mighty tempest,
So that the ship was covered with the waves.
Jesus was in the stern, asleep on a pillow.

They roused him, crying, "Master, carest thou not
Whether we perish?" He stood upright, rebuked
The wind, and said to the waters, "Peace! be still!"
The wind did cease, and great calm came. He said,
"Why are ye fearful, ye of little faith?"

But they did marvel, saying, "What manner of man
Is this, whom even the winds and sea obey!"

And when he had arrived at the other side,
Into the country of the Gergesenes,
There met him two possessed with devils, coming
Out of the tombs, exceeding fierce, so that
No man might pass that way. They had been bound
Often with chains and fetters, but they had torn
Their bonds asunder; and they could not be tamed.
Both night and day they lived in the hills and tombs,
Crying, and cutting themselves with stones. But when
They saw Jesus from far away, they ran
Toward him, crying, "What have we to do with thee,
Jesus of Nazareth? For hast thou come
To torture us before the time?"

"What is your name?" demanded Jesus of them!

They answered, "Legion, good master, is our
name,

For we are many. If thou must cast us forth,

Send us we pray thee into that herd of swine!"
(Since there was feeding near a herd of swine.)
And Jesus said,—“Behold the Son of Man
Is come to earth to destroy the power of Satan,
So that the Kingdom will be free to thrive.
Come forth, ye evil spirits!” And they went out,
And entered the swine; and violently the herd
Ran down the hill and perished in the sea.

And Jesus returned to his own country, and spake
To his disciples on the way, saying,
“When unclean spirits have gone out of a man,
They walk through arid places seeking rest,
But finding none, they say, ‘We will return
Into our house from whence we are come out.’
Then they return, finding their houses empty,
Swept, and garnished; and they go and take
Seven more spirits even wicked
Than they themselves; and so they enter in
And dwell. The last state of those men is worse
E’en than the first. This wicked generation
Shall have it likewise so unto themselves.”

While yet he talked, behold his mother and brethren
Stood without, wishing to speak with him.
One said to Jesus, “Thy mother and brethren stand

Without, wishing to speak with thee." He said,
"Who is my mother? behold, who are my brethren?"
Then stretching forth his hand toward his disciples
He said, "Behold, my mother and my brethren!
Whoever shall do the will of my Father in heaven,
He is my brother, my sister, and my mother."
But his relations thought that he was crazy.

Many, hearing him teach in the synagog,
Astonished, said, "Whence hath this man his wisdom
And mighty works? Is he not the carpenter's son?
Is not his mother called Mary? his brethren, James,
And Joses, Simon, and Judas? His sisters, are they
Not all with us? Whence hath this man these gifts!"
They were offended in him. But Jesus said,
"A prophet is not without honor, save in his own
Country, among his kin, and his own house."
He could there do no mighty work, except
He laid his hands on some sick folk and healed them,
Marveling because of their unbelief.
But on the little ones he took compassion
Because they fainted, scattered abroad, like sheep
Without a shepherd. Spake he to his disciples,
"The harvest is full, but laborers are few;
Pray ye therefore the Lord of the harvest, that he

Will send forth laborers into his harvest."

When he had called to him his twelve disciples,
He gave them power against the unclean spirits,
To cast them out, and heal all kinds of disease.
And he began to send them forth by twos,
Commanding thus:—

"Go not into the way
Of the Gentiles, or any town of Samaria,
But rather seek ye Israel's lost sheep.
And preach, The kingdom of heaven is at hand.
Heal sick, cleanse lepers, raise dead, and cast out
devils.

Freely ye have received, so freely give.
Behold, I send you forth as sheep in the midst
Of wolves; be therefore wise as serpents, and harm-
less

As doves. Beware of men, for they will deliver
You up to councils, and scourge you in synagogs.
But take no thought of how or what ye say
When ye are delivered up and brought before
The governors and rulers for my sake,
For testimony against them and the Gentiles:
The spirit of your Father speaketh in you.
Ye shall be hated by men for my name's sake,

But who endureth to the end is saved.
Who taketh not his cross and followeth me,
He is not worthy of me. Yea, he that findeth
His life shall lose it, and whoso loseth his life
For my name's sake shall find it. And who shall give
To drink to one of these poor folk a cup
Of water only in a disciple's name,
Truly shall he in no wise lose his reward."
So they went out, and preached, and cast out devils,
Anointed the sick, and healed them everywhere.

And Jesus departed thence to teach and preach.
Now Herod heard of him (his name had spread
Abroad), and thought that he was John the Baptist
Risen from the dead, because he did
Such mighty works. (Some said, This is Elias,
And others, This is a prophet, or son of a prophet,
But Herod said, This man is John, whom I
Beheaded—he is risen from the dead.)
For Herod himself had sent and seized on John
And for Herodias' sake bound him in prison
(She was his brother Philip's wife, but he
Had married her). For John had said to Herod,
"It is not lawful for thee to have thy brother's
Wife," and Herodias was angry against him,

And would have killed him, but she could not, since
Herod

Had fear of John, knowing that he was just
And holy, and too observed him; and when he heard
him,

Did many things, and heard him very gladly.

So when a convenient day was come, that Herod
Gave to his lords, high captains, and chief estates
Of Galilee a supper upon his birthday,
Herodias' daughter came in and danced, and pleased
Herod and those who sat with him; and he
Said to the damsel, "Ask whatever thou wilt
Of me, and I will give it thee, even
Unto the half of my kingdom," and he sware it.
The girl went forth and said unto her mother,
"What shall I ask?" She answered, "John the Bap-
tist's

Head." So she returned at once to the king,
And asked of him:—"I will that thou give me
Upon a platter the head of John the Baptist
By and by." The king was exceeding sorry,
Yet for the sake of his oath and them that sat
With him, he would not reject the girl's request.
Immediately an executioner

The king sent forth, commanding the head to be brought :

So he beheaded him in the prison and brought
His head upon a platter, and offered it
To her ; and the damsel gave it to her mother.
And when his disciples heard of it, they came
And took his corpse and laid it in a tomb.

But they knew not the works of Beelzebub,
Who, hating John because of his holiness
And his love for Jesus besides, had secretly
Approached Herodias, and in her mind—
Which, being sinful, was an easy prey—
Had put desire for John the Baptist's death ;
Her daughter, too, and Herod he visited,
Since they were friends to him and his kingdom.

Wonderful miracles Jesus performed
In all the country near Gennesaret.

But Satan with his foul demons entered many
Of his disciples, that they should take offense
At him and what he preached, and go away.
So these deserted him, and murmured loud,
And walked no more with him. Then Jesus said
Unto the twelve, "Will ye too go away?"

Peter (whom Jesus had surnamed the Rock)

Answered and said, "To whom, Lord, shall we go?
Thou hast the words of eternal life; and we
Believe thou art the Christ, the Son of Man!"

Jesus replied, "Have I not chosen you twelve,
And one of you a devil!" He spake of Judas
Iscariot, the son of Simon: since he
It was, one of the twelve, that should betray him.
Satan had sought him out especially,
And entered his heart, knowing that very soon
He would betray his master—demon-filled!
But Judas knew it not, nor any man else.
And many evil spirits entered the Jews,
Especially the priests in authority,
At Beelzebul's command, to make them wish
To put to torture Jesus of Nazareth.

So after these events did Jesus walk
In Galilee, for he would not remain
In Jewry, because they sought to kill him there.
And his apostles returned to him, and told
Him all that they had done. Then he took them,
And privately went aside to a desert place.

BOOK IV

THERE came to Jesus Pharisees and certain Scribes, from Jerusalem, for they had seen That some of the disciples ate their bread With hands that were defiled—that is, unwashen. (For Pharisees and all the Jews, except They diligently wash their hands, eat not, Keeping traditions of the elders; and when They come from the market-place they do not eat Until they bathe themselves; and other rules They follow—washings of cups, and pots, and brazen Vessels.) So they asked him:

“Why do not thy
Disciples walk according to the traditions
Of the elders, but eat their bread with hands
Defiled?” He answered them, “Well did Isaiah
Prophecy of you, O hypocrites,
As it is writ: ‘This people honoreth me
With their lips, but their heart is far from me. In vain
They worship me, teaching as doctrines the precepts
Of men.’ Ye leave the commands of Jahweh, but keep

Traditions of men. For Moses said, 'Honor
Thy father and mother'; but ye, 'If a man shall say
To his father or mother, "That wherewith thou
mightest

Have made a profit by me is Corban," meaning
"Given to Jahweh," he may do naught for them.'
Thus ye make void Jah's word by your traditions."

Then spake he to the multitude, "Hear me:
Nothing without a man that goeth in
Can defile him; the things that do come out of him
Are those that bring defilement to the man.
For from within, out of the heart of men,
Do evil thoughts proceed—all fornications,
Murders, thefts, adulteries, covetings,
Deceit, lasciviousness, and wickedness,
An evil eye, railing, foolishness, pride:
These evils come from within, and defile the man."
Then said he to his disciples, "Leave alone
The Pharisees, for they are but blind guides;
And if the blind shall lead the blind, then both
Shall fall into a pit."

From thence he arose
And went into the borders of Tyre and Sidon,
And entered a house, and would have no man know it,

But he could not be hid. For a certain woman,
Whose daughter had an unclean spirit, had heard
Of him, and came and fell at his feet—a Greek,
A Syrophenician by nation. She besought
That he would cast the devil forth from her child,
But he did answer not.

Then his disciples
Besought him, saying, "Send her away, for she
Is crying after us." "Let the children first
Be filled," he said: "for it is not meet to take
The children's bread and cast it to the dogs."
She said, "'Tis true, my lord; and yet the dogs
Eat of the crumbs which fall from their master's
table."

Then Jesus answered, "Woman, great is thy faith:
Be it to thee even as thou wilt."

And from that hour her daughter was made whole.

And again he came to the sea of Galilee,
Through the midst of the coasts of Decapolis. They
bring

To him a deaf man having impediment
Of speech. He took him aside from the multitude,
And putting his fingers into his ears he spit
And touched his tongue; and looking towards the sky



From an oil painting by P. & L. Wells]

THE TRINITY IN CEDARS OF LEBANON.

He sighed and said, "Ephphatha" (that is, "Be opened").

Straightway his ears were open and his tongue was loose.

Those days the multitude was very great ;
And, having nothing to eat, the Prophet called
His disciples and said, "Compassion have I upon
These folk for they have been with me three days
And have no food. I will not send them away
So hungry, lest they faint upon the way—
Since divers of them have come from very far."

Then said his disciples to him, "Whence should we
have
Such quantities of bread in the wilderness
To satisfy so great a multitude?"
"How many loaves have ye?" then Jesus asked.
They answered, "Seven, and too some little fishes."
So Jesus bade the people sit on the ground,
And taking the loaves and fishes he gave up thanks,
He brake them, and gave to his followers ; and they,
To the multitude ! They ate and were filled ; and they
took

Of the broken meat that was left full seven baskets !
And those that ate were full four thousand men,

Beside the women and children! He sent them away,
Embarked on a boat, and went to Magdala.

The Pharisees and Sadducees came forth,
And in order to try him asked him to show a sign
From heaven. He answered, "When it is evening, ye
say,

'It will be fair, for the sky is red'; and again
In the morning, 'It will be wretched weather today,
Because the heaven is red and lowering.'

And when ye perceive a cloud rising to west,
Ye quoth, 'There cometh a shower'; and so it comes.
And when a south wind blows, 'There'll be great
heat',—

And so it is. Ye hypocrites, ye know
How to interpret the face of the earth and sky;
But ye cannot discern the signs of the time. An evil,
Adulterous generation seeketh a sign,
But none shall be given except the sign of Jonah!"

Unto his followers he said, "Beware
The leaven of the Pharisees and Herod."

They came to Bethsaida, and there was brought
To Jesus a blind man that he might be cured.
So Jesus took him by the hand and led him
Out of the village; and, spitting on his eyes,

He laid his hands on him and asked, "Canst thou
See aught?" He looked, and answered, "I see men—
Like trees—walking." Then Jesus laid his hands
Again upon his eyes, and steadfastly
He gazed, and had his sight restored, and saw.

And now he began to teach his followers
That he, the Son of Man, must suffer much,
And be rejected by the elders and priests,
Be put to death, yet rise within three days—
For such he did believe that he would do.
But Peter took him, because he could not endure
The thought, and began to rebuke him. Then Jesus
turned,

And seeing his disciples rebuked Peter,
Saying to him, "Get thee behind me, Satan—
Thou mindest not the things of God, but of men!"

After a while Jesus taketh with him
Peter and James and John, and bringeth them up
Into a high mountain apart by themselves;
And Jesus went forward a little to pray alone.

And as he prayed, behold! his countenance
Was altered, becoming even more beautiful;
His garments glistened, dazzling, exceeding white—
So, as no fuller on earth can whiten them.

There appeared two men, who stood and talked
with him—

Elijah and Moses, who came in glory, and spake
Of his decease which he was about to accomplish
Soon at Jerusalem. Now Peter and they
That were with Jesus were tired and heavy with sleep;
But when they were fully awake, they saw his glory
And those that stood with him.

And it came to pass,
As they were parting from him, Peter exclaimed,
“Master, ’tis good for us to be here; now let us
Make three tabernacles—one for thee,
And one for Moses, and one for Elijah, too,”
Not knowing what he said. Yet while he spake,
There came a cloud and overshadowed them:
And they were afraid as they entered into the cloud.
Out of the cloud there seemed to come a voice,
Which said, “This is the Son of Man—hear him.”
But when they suddenly looked around, they saw
No one, save only Jesus with themselves.

As they were coming down from the mountain,
Jesus
Commanded them to tell no man the vision
Until the son of man rose from the dead.

They asked him, "Why then say the scribes that first Elijah must come?" He answered, "Elijah indeed Cometh—he is already come, but they Have done to him whatever they would. So shall The Son of Man also suffer of them." Then did the disciples understand that he Spake unto them of John the Baptist.

When they had found the people, there came to him A man, who knelt before him, and said, "My lord, Have mercy upon my son, an epileptic, Who suffereth grievously: for often-times He falleth into the fire, and into the water. I brought him to thy disciples, who cured him not."

Then Jesus answered and said, "O generation Perverse and faithless, how long shall I be with you? How long shall I bear with you?—bring him to me!" Jesus rebuked the boy, and the demon left him. Then came the disciples apart to Jesus, saying, "Why could not we cast out the demon?" He saith, "Because of your little faith: for verily, If ye have faith as a grain of mustard seed, Ye can remove a mountain from its place; And nothing shall be impossible for you."

While all were marveling at the things he did,

He said to his disciples, "Let these words
Sink into your ears: for the Son of Man shall be
Delivered up into the hands of men."

They understood this saying not, howe'er,
And it was concealed from them, that they should not
Perceive it; they were afraid to ask of it.

When they were come to Capernaum, the men
Who took the temple tax, half-shekel, approached
The disciple Peter and said, "Doth not your teacher
Pay the half-shekel?" "Yea," he saith. And when
He came into the house, Jesus spake first
To him, saying, "What thinkest thou, Simon?
The kings of the *earth*, from whom do they receive
Tribute and toll? from their sons, or from strangers?"
And when he said, from strangers, Jesus replied,
"Therefore the sons are free; but lest we cause them
To stumble, go thou to the sea, and cast a hook,
And take the fish that cometh first; and when
Thou hast opened his mouth, a shekel thou shalt find:
Take that, and give unto them for thee and me."
Thus runs the tradition the poets have passed down.

That time his followers sought Jesus, saying,
"Who then is the greatest in the kingdom of heaven?"
(For on the way to Capernaum they had

Disputed one with the other who was the greatest.)
He sat them down, and calling a little child
He set him in the midst of them, and said,
"Except ye turn and become as little children,
In no wise shall ye enter the kingdom of heaven.
Whosoever shall humble himself therefore
As this small child, the same also is greatest
In heaven's kingdom; and whoso receiveth one
Such little child in my name receiveth me."

John said to Jesus, "Master, we saw a man
Casting out demons in thine own name; and we
Forbade him, because he followeth not with us."
But Jesus answered, "Forbid him not: no man
Who doth a mighty work in mine own name
Can be able quickly to speak evil of me.
For he that is not against us is for us; and who
Shall give you a cup of water to drink because
Ye are Christ's, then, verily I say to you
In no wise shall he lose his reward. But whosoever
Shall cause to stumble one of these little ones
That believe in me, it were better for him if a great
Millstone were hanged about his neck and he
Were cast into the sea.

If thy hand cause thee

To stumble, cut it off: it is good for thee
To enter maimed into lasting life, rather
Than having two hands to go to hell, the fire
Unquenchable; and if thy foot cause thee
To stumble, cut it off: it is good for thee
To enter halt into future life, rather
Than having two feet to be cast into hell; and if
Thine eye offend thee, pluck it out, and cast
It from thee: for it is better to enter the kingdom
Of God with but one eye than having two eyes
To be cast in hell. For every one shall be salted
With fire. The salt is good; but if the salt
Have lost its saltness, wherewith shall ye season it?
Have salt in yourselves, and be at peace with all."

Now all the publicans and pariahs
Were drawing near to him to hear. The scribes
And Pharisees did murmur, saying, "This man
Receiveth sinners, and even eateth with them."
So Jesus spoke this parable: "What man
Of you, having a hundred sheep, and having
Lost one, doth not leave there the ninety-nine
In the wilderness and seek that which is lost;
And if he find it, he lays it on his shoulders,
Rejoicing; and when he cometh home, he calleth

His friends and neighbors, saying to them, 'Rejoice
With me, for I have found my sheep which was lost.'
I say unto you, there is more joy in heaven
Because one sinner repenteth than over ninety
And nine righteous persons, who think they need
Not to repent.

What woman having ten pieces
Of silver, doth not light a lamp if she lose
One piece, and sweep the house, diligently
Searching until she find it; and when she hath found,
She calleth together her friends and neighbors, say-
ing,

'Rejoice with me, for I have found the piece
Which I had lost.' Just so, I say unto you,
That there is joy among the angels of God
Over one sinner who cometh to repentance.

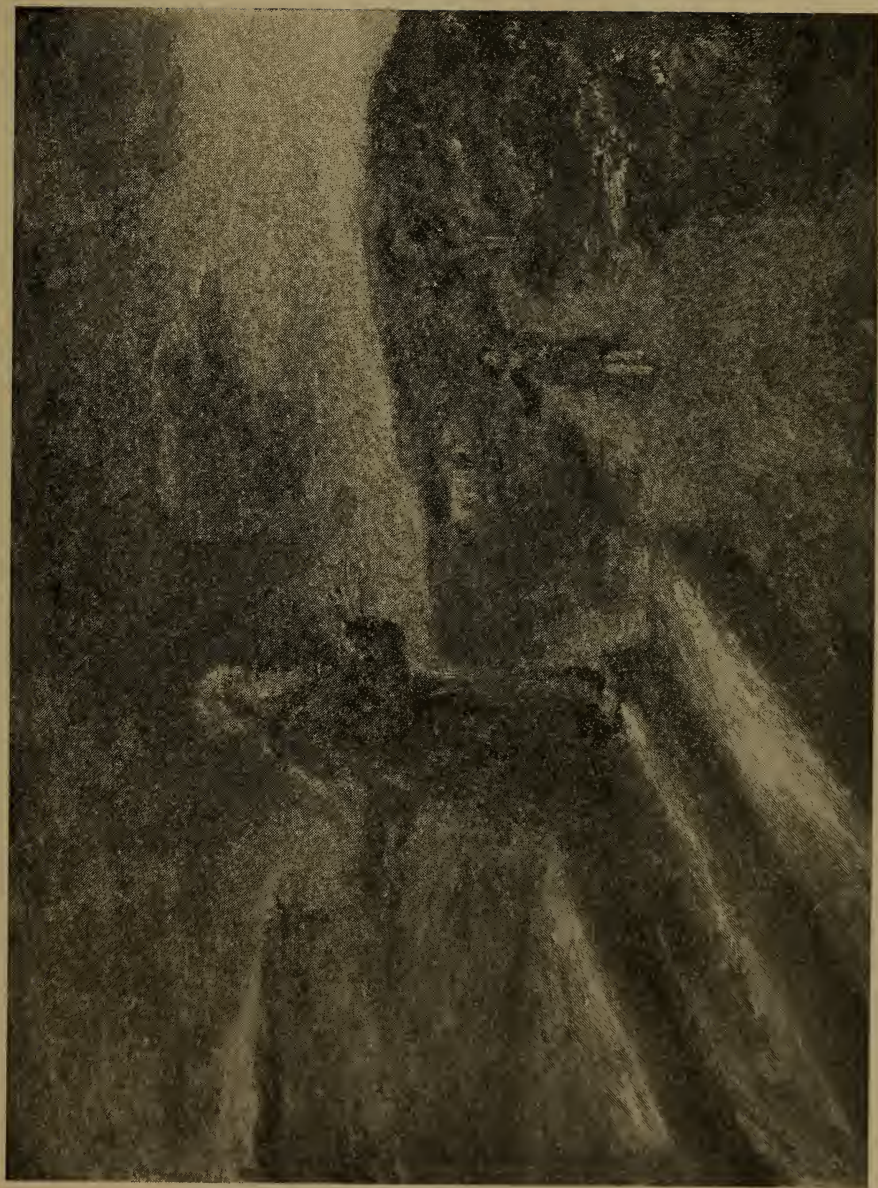
A certain man did have two sons: the younger
Of them said to his father, 'Father, give me
The portion of goods that falleth to me.' So he
Divided for them his living. Soon afterward
The younger son gathered his all together,
And took his journey into a far country,
And there he wasted his substance with riotous living.

When he had spent his all, there arose a mighty

Famine, and he began to be in want.
He went and joined himself to a citizen
Of that land, who sent him out to feed the swine
In the fields; and he would fain have filled his belly
With husks that the swine did eat, for no man gave
Anything to him. But when he came to himself,
He said, 'How many servants my father hires
Have bread enough and to spare, while here am I
Dying with hunger! I will arise and go
To my father, and say unto him, 'Father, I've sinned
Against heaven and thee, and am not worthy to be
Called thy son: make me as one of thy servants.'

He arose, and came to his father. But when he
was yet
A great way off, his father saw him, and had
Compassion, and ran, and fell on his neck, and kissed
him.

The son said to him, 'Father, I have sinned
Against heaven, and in thy sight, and am no more
Worthy to be called thy son.' But the father
Said to his servants, 'Bring forth the very best robe,
And put it on him; and put a ring on his hand,
And shoes on his feet: bring hither the fatted calf,
And kill it; and let us eat and be merry: for this



From an oil painting by P. & L. Wells]

THE PRODIGAL SON.

My son was dead, but is alive again ;
He was lost, but is found !' And they began to be
merry.

Now his elder son was in the field : and as
He came near to the house, he heard music
And dancing. He called one of the servants, and asked
What these things meant. The servant said to him,
'Thy brother is come, and thy father hath killed the
fatted

Calf, because he hath received him safe
And sound.' And he was angry, and wouldn't go in :
Therefore his father came out, and entreated him.

He answering said to his father, 'Behold, these
many

Years have I served thee, I transgressed not
At any time thy command : and yet thou never
Hast given me a kid with which I might
Make merry with my friends : but as soon as this
Thy son is come, which hath devoured his living
With harlots, thou killst for him the fatted calf.'
The father said, 'My son, thou art ever with me,
And all I have is thine. It was meet that we
Should merry be and glad : for this thy brother
Was dead, but lives again ; was lost and is found.'

Take heed to yourselves; and if thy brother offend thee,
Rebuke him to his face; and if he be sorry,
Forgive him quickly; and even if he offend thee
Seven times in a day, and seven times
In a day turn unto thee again, saying,
'Forgive me, I am sorry,' thou shalt forgive."

Then one of the company said unto him, "Master, Speak to my brother, that he may divide with me The inheritance." But Jesus replied, "O man, Who made me a judge or divider over you? Take heed, and beware of covetousness, for the life Of a man consisteth not in abundance of things Which he possesseth." This parable he spake To them:

"The ground of a certain wealthy man Plentifully brought forth. And he did think Within himself, saying, 'What shall I do, Because I have no room to store my fruits? This will I do—pull down my barns and build Still greater, and there will I bestow my fruits And goods. And I will say unto my soul, 'Thou hast for many years laid up much goods, O Soul; now take thine ease—eat, drink, be merry!'

But God said unto him, 'Thou fool, this night
Thy soul shall be required of thee: then whose
Shall be those worldly things which thou hast provided?'

So he that layeth up treasure for himself
Is not rich toward his God. Therefore I say,
Take ye no thought for your life, what ye shall eat;
Nor for the body, what ye shall put upon it.
The life is more than meat, the body than dress.
Consider the ravens—they neither sow nor reap;
Which neither storehouse have nor barns, and yet
God feedeth them: and how much more are ye
Better than fowls? And which of you by taking
Thought can add a cubit to his stature?
Consider the lilies, how they grow: they neither
Toil nor spin; and yet I say unto you,
That Solomon in all his glory was not
Arrayed like one of these. If God so clothe
The grass, which is today in the field, and tomorrow
Is cast into the oven, how much more
Will he clothe you, O ye of little faith?

Seek not what ye shall eat or drink, nor be
Of doubtful mind. For all these things the world
Seeks after—your father knoweth ye need these
things.

But rather seek the Kingdom of God, and all
These things shall be added to you. Fear not, little
flock:

It is the Father's pleasure to give you the Kingdom.

Sell that ye have; give alms; provide yourselves
With bags which wax not old, a treasure in heaven
That faileth not, where thieves do not approach
Nor moths corrupt. For where your treasure is,
There will your heart be also.

Then shall the kingdom
Of heaven be likened unto ten virgins, which took
Their lamps and sallied forth to meet the bridegroom.
Five of them were wise, and five were foolish.
They that were foolish took their lamps, but took
No oil with them; the wise took oil in vessels
With their lamps. While the bridegroom tarried, they
slumbered

And slept. At midnight a cry was made, —'Behold,
The bridegroom cometh—go ye out to meet him!'
Then all those virgins arose, and trimmed their lamps.
And the foolish said unto the wise, 'Give us
Some oil—our lamps have gone out!' The wise re-
plied,

'Not so, lest there be not enough for us

And you; but go ye rather to them that sell,
And buy for yourselves.' And when they went to buy,
The bridegroom came; and they that were ready
went in

With him to the marriage, and then the door was
shut.

Afterward came the other virgins also,
Saying, 'Lord, open to us!' But he answered them,
'Truly I say unto you, I know you not.'

The Kingdom of heaven is as a man who traveled
Into a far country, who called his servants
And charged them with his goods: to one he gave
Five talents, another two, and another one—
To each according to his ability;
And straightway journeyed. Then he that had re-
ceived

Five talents went and traded with the same,
And made them other five. So likewise he
That had received the two, he also gained
Another two. But he that had received
One talent went and digged within the earth,
And hid therein the money of his lord.

After a time the master returned, and reckoned
With them. So he that had received five talents

Brought them and other five, and said, 'O lord,
Thou didst deliver to me five talents: behold,
Five talents more besides them have I gained!'

His master replied, 'Well done, thou good and
faithful

Servant; thou hast been faithful over few things,
I'll make thee ruler over many things:

Share thou the joy of thy lord.' He also that had
Received two talents came and said, 'O lord,
Thou didst deliver to me two talents: behold,
Two talents more besides them have I gained!'

His master replied, 'Well done, thou good and
faithful

Servant; thou hast been faithful over few things,
I'll make thee ruler over many things:

Share thou the joy of thy lord.' Then he that had
Received one talent came and said, 'O lord,
I knew thou art an austere man, reaping
Where thou hast never sown, and gathering where
Thou hast not strewed: and I was afraid, and went
And hid thy talent in the earth: behold,
Here hast thou that which is thine own.'

His lord

Made answer: 'Thou wicked and slothful servant,
thou knewst

I reap where I sowed not, and gather where I
Have never strewn. Thou oughtest to have put
Therefore my money to the exchangers, and then
At my coming should I have received with usury
Mine own. Take therefore from him the talent, and
give it

To him who hath ten talents. To every one
That hath shall be given, and abundance shall he
have;

From him who haveth not all shall be taken.

About that time there came some Pharisees,
Who said to Jesus, "Get thee out—go hence:
For Herod would fain kill thee." He answered them,
"Go, say unto that fox, Behold, I cast
Out demons and perform my cures today,
Tomorrow; the third day I am finished. However,
I must walk today and tomorrow, and too
The following day: for it cannot be that a prophet
Perish out of Jerusalem."

And it came to pass, when the days were well-nigh
come

That he should meet his end, he set his face
Steadfastly to go to Jerusalem, and sent
His messengers ahead of him. They went,

And entered into a town of Samaria
To prepare for him. But he was not received,
Because his face was set toward Jerusalem.
When James and John his disciples noticed this,
They cried, "Wilt thou that we bid fire descend
From heaven, lord, and consume them?" The prophet
turned

And rebuked them. Then they went to another vil-
lage.

So as they went upon their way, a man
Said unto him, "I will follow thee where'er
Thou goest." Jesus replied, "The foxes have holes,
And the birds of heaven have nests; but the Son of
Man

Hath not a place to lay his head." To another
He said, "Come, follow me." But the answer was,
"Sir, suffer me first to go and bury my father."
Then Jesus said, "Leave the dead to bury the dead:
Go thou and publish abroad the kingdom of God."
Another also said, "I will follow thee;
But suffer me first to bid farewell to them
That are at home." But Jesus answered him,
"No man, having put his hand to the plow, and
looking

Backward, is fit for the kingdom of God.”

Now a certain man was sick, named Lazarus,
Of Bethany, the town of Mary and Martha.
Therefore his sisters sent to Jesus, saying,
“Master, behold, he whom thou lovest is sick.”
Now Christ loved Martha, and Mary, and Lazarus ;
But still he abode two days in the place where he was
After he heard that Lazarus was sick ;
And then he said to his disciples, “Again
Let us return to Jewry.”

They replied,
“O teacher, the Jews of late have sought to stone
thee ;
Yet goeth thou thither again?” Jesus answered,
“But are there not twelve hours in a day?
Who walketh in the day doth stumble not,
Because he seeth the light that is in this world ;
But if he walk in the night he stumbleth, because
There is no light in him.” These things said he ;
And after, “Lazarus our friend is sleeping ;
Yet will I go to wake him out of sleep.”
Then said they, “Lord, if he sleep, he shall do well.”
Howbeit Jesus spake of his death : they thought
He spake of taking rest in sleep. So Jesus

Said to them plainly, "Lazarus is dead."
Then Thomas said (who was called Didymus)
Unto his fellow disciples, "Let us go too,
That we may die with him."

When Jesus came,
He found that he had lain within the grave
Four days already. Now Bethany was nigh
Jerusalem, about fifteen furlongs off:
And many Jews had come to Mary and Martha
To comfort them concerning their brother. Then

Martha,
As soon as she heard that Jesus was coming, went out
To meet him, but Mary stayed in the house. Said

Martha
To Jesus, "Lord, if only thou hadst been here,
My brother had not died. But still I know,
That even now, whatever thou ask of God,
He'll give it thee." Then Jesus saith to her,
"Thy brother shall rise again." Martha replied,
I know that he shall rise again the last
Day at the resurrection." Jesus said,
"I am the resurrection and the life;
He that believeth in me shall never die.
Believest thou me?" She answered, "Yea, I believe

Thou art the Christ, which should come into the world."

Then called she her sister Mary secretly, saying, "The master is come, and calleth for thee." As soon As Mary heard it, she rose and quickly came.

Now Jesus was not yet come into the town, But tarried in the place where Martha met him.

The Jews thought Mary went to the grave to weep ; But she sought Jesus, and falling at his feet She cried, "If only thou hadst been here, Lord, My brother had not died!" When Jesus saw her Weeping and too the Jews who came with her, He groaned in spirit, sorely troubled, and said, "Where have ye laid him?" They answered, "Come and see."

And Jesus wept. Then said the Jews, "Behold, How Jesus loved him!" Some of them whispered, "Could not

This man, who opened the eyes of the blind, have caused

That even Lazarus should not have died?"

Again groaning, Jesus came to the grave, Which was a cave, with a stone lying upon it. Jesus commanded, "Take away the stone."

Martha replied, "By now he stinketh, lord,
For he is dead four days." But Jesus answered,
"Said I not unto thee, if thou believe,
Thou shouldest see the glory of God?" They took
Away the stone from the place where the dead was
laid;

And Jesus lifted up his eyes, and said,
"I thank thee, Father, that thou hast listened to me!"
When he had spoken, he cried aloud, "Come forth,
O Lazarus!" The dead came forth, bound hand
And foot with graveclothes, his face bound with a
napkin.

Then Jesus said, "Loose him, and let him go."

So some Jews followed Jesus, but others went
To the Pharisees and told them what Jesus had done.
Then gathered the priests and Pharisees a council;—
"What do we? This man doth many miracles.
If we let him alone, all men will follow
Him; and the Romans will come and take away
Our places and our nation!" One of them,
Named Caiaphas, being high-priest that year,
Said unto them, "Ye know nothing at all,
Nor consider it is expedient for us,
That for the people this one man should die,

So that the entire nation perish not."

He spake this not of himself ; but being that year
High-priest, he prophesied that the Christ should die
For all the nation ; and not for Jewry only,
But that he should gather together in one also
The children of Jahweh scattered through the world.
From that day forth they planned to put him to death.

So Jesus went on to prepare his followers
To do his work when he should be with them
No more, and thus he spoke to them : "O ye
Who are disciples of me, the son of man,
Maintain your courage against adversity
And labor diligently for the kingdom of God,
Which is not far away. Behold, I say,
It is already here within your midst,
Yea, even within yourselves. Work on, my flock,
Considering not the dangers that men can bring
To you, for your reward shall be for ever.

Stay not too near your homes, since there few men
Will give you heed. Did I not go with some
Of you who are before me to Nazareth,
To do my mighty works, and have them seek
To lay their hands on me, because, they said,
I was beside myself? A prophet is mad

To those who knew him when he was a boy.
Beware therefore of friends and relatives,
Who would secure you fast with many thongs
And lock you up for a season forcibly
That ye might have recovery from madness.
Woe unto them who would restrain a prophet
Of God! Woe unto them! Woe unto them!"

BOOK V

THEN there were brought unto him little children,
That he should lay his hands on them and pray:
The disciples scolded them, but Jesus said,
“Suffer the little children, forbidding them not
To come to me—for of such is the kingdom of God.”
He laid his hands on them and departed thence.

Behold, a rich man came to him and said,
“Teacher, what good things shall I do that I
May have eternal life?” “Keep the commandments.”
“Which?” “Thou shalt not kill, Thou shalt not steal,
Thou shalt not commit adultery, nor bear
False witness, But honor thy father and thy mother,
And thou shalt love thy neighbor as thyself.”
The young man answered, “These things have I
observed:

What lack I yet?” “If thou wouldst be perfect,
Go sell that which thou hast, and give to the poor,
Then shalt thou have a treasure in heaven. And come,
And follow me.” But when the young man heard
The saying, sorrowfully he went away:

For he was one who had ample possessions.

Then Jesus said to his disciples, "Truly,
I say unto you, That it is hard for a man
Of wealth to enter the kingdom of God. For it
Is easier for a camel to enter into
Jerusalem through the Needle's Eye, than a rich man
To enter the kingdom of God!" They were astonished
And questioned, "Who can be saved?" Jesus, looking
Upon them, said, "All things are possible
With God" (such faith had Jesus in his God!).
Peter began to say, "Lo, we left all
And followed thee; what then shall we obtain?"
"Truly, there is no man that hath left house,
Or brothers, sisters, mother, father, or children,
Or lands, for my sake and the gospel's sake,
But he shall receive an hundred-fold this time,—
With persecutions, surely; but in the world
To come, eternal life. Many that seem
To be the first in this, shall be the last;
And many that seem last shall be the first!"

So then he spake: "There was a certain rich man,
Who had a steward; the same was accused to him
That he was wasting his goods. So he called the
steward

And said, 'What's this I hear of thee? render
To me the account of thy stewardship: for thou
Canst be no longer steward.' The steward said
To himself, "What shall I do, seeing my lord
Taketh the stewardship from me? I have
No strength to dig, and to beg I am ashamed.
I am resolved what I shall do, that when
I am dismissed, they take me into their houses.'

"So calling to him each of his master's debtors,
He said to the first, 'How much dost owe my lord?'
He answered, 'A hundred measures of oil.' He said,
'Take thou thy bond, sit down and quickly write me
Fifty.' Then to another: 'How much owest thou?'
'A hundred measures of wheat.' 'Then take thy bond
And write fourscore.' The master commended then
His unrighteous steward because he had done wisely:
Indeed, the children of this world know all!

"I say to you, wise men, make to yourselves
By means of unrighteous Mammon many friends,
That when the one shall fail the others receive you
Into eternal tabernacles.

He that is faithful in little is faithful also
In much; and he that is unrighteous in little
Is unrighteous also in much. So if therefore

Ye have not been faithful in unjust Mammon, who
will

Commit true riches to your trust?

If ye have been unfaithful in that which is
Another's, who will give you what is your own?"

The Pharisees, who were miserly lovers of money,
Heard all these speeches, and they did scoff at him.
He said to them: "Ye are the very ones
That justify yourselves in the sight of men;
But God doth know your hearts: for that which is
Exalted with men is abomination to God.

"There was a certain rich man, and he was clothed
In purple and fine linen, sumptuously
Faring every day; a certain beggar
Named Lazarus, full of sores, was laid at his gate,
Desirous of being fed with the crumbs that fell
From the rich man's table; yea, even the very dogs
Did come and lick his sores. It came to pass,
That the beggar died, and was borne away by angels
Into the bosom of Abraham; the rich man
Also died, and was buried. In Hades he lifted
Upward his eyes, being in torments, and seeth
Abram far off, and Lazarus in his bosom.

"He cried, 'O Abraham, have mercy on me,

And send me Lazarus, that he may dip
The tip of his finger in water and cool my tongue:
For I am tormented in this awful flame!
But Abraham said, 'My son, remember that thou
In thy lifetime receivedst thy good things, and like-
wise

Lazarus evil things; but now thou art
Tormented, and he is comforted. Besides,
'Twixt us and you there is a great gulf fixed:
So who would pass from hence to you can not;
Nor thence to us.'

“Then cried the rich man out:
'I pray thee, therefore, father, that thou send
Him to my father's house and my five brothers,
That he may testify to them, lest they
Come also into this dreadful place of torment!’
Abram answered, 'They have Moses and the prophets:
Let them hear them.' 'Nay, father Abraham,'
The man replied; 'but if one went to them
From the dead, they will repent.' Abraham answered,
'If they hear not the prophets and Moses, neither
Will they be persuaded tho' one rose from the dead.' ”

Then Jesus spake a parable, and said:
“The kingdom of God is like unto a man

That was an householder, who went out early,
To hire laborers in the morning hours,
Into his vineyard. And when he had agreed
With the laborers for a shilling a day, he sent them
Into his vineyard. And then about third hour
He went again, and saw some others standing
Idle there in the marketplace, to whom
He said, 'Go ye out into the vineyard too,
And whatsoever is right I'll give it you.'
They went their way. Again he went about
The sixth and the ninth hour, and did likewise.
About eleventh hour he found more standing,
And he spoke unto them, 'Why stand ye here
Idle all day?' They answered, 'Because no man
Hath hired us.' He saith to them, 'Go ye
Also into the vineyard.'

"When even was come,

The master of the vineyard saith to his steward,
'Call the laborers and pay them their hire,
Beginning with the last, unto the first.'
And when they came that were hired the eleventh
hour,
They got each man a shilling. And when the first
Had come, they expected more; but they likewise



From an oil painting by P. & L. Wells]

BETHLEHEM MARKET-PLACE.

Received each man a shilling. When they received it,
They murmured against the householder, and said,
‘These last have spent only one hour, and thou
Hast made them equal unto us, who have borne
The burden of the day and the scorching heat.’
But he replied to one of them, ‘My friend,
I do thee no wrong: for didst thou not agree
With me for a shilling? Take up that which is thine,
And go thy way; it is my will to give
Unto this last even as unto thee.
Is it not lawful for me to do what I will
With mine own? Is thine eye bad because I am good?
So the last shall be first, and the first, last.’ ”

He took the twelve aside, and said to them,
“Behold, we are going up to Jerusalem,
To accomplish those things written by the prophets
Concerning the Son of Man, for they must be
Fulfilled assuredly. Unto the Gentiles
He must be handed over, and spitefully treated,
And spit upon, and mocked. And they shall scourge
him,
And put him to death. But the third day he shall
rise.”

(Thus sang the poets evangelical!)

But they of course could never understand
The mysterious things the Son of Man told them.
Only the Russellites and Adventists
And miracle-eating Presbyterians
And conservative Methodists and Holy Rollers
And jumping Judases and Calvinists
Bedevilled and other predestinarians
Can really comprehend miraculous words.

As he entered a certain village, behold ten men
That were lepers met him, standing off afar,
And they cried aloud, "Master, have mercy on us!"

He answered, "Go show yourselves unto the
priests."

And as it passed, they went and all were cleansed;
And one of them turned back and fell at the feet
Of Jesus, giving him thanks—a Samaritan.

"Were not ten cleansed? But where are now the
nine?"

There are not found that came to give glory to Jah,
Save only this stranger. Arise and go—thy faith
Hath made thee whole."

That season some told him
Of Galileans, whose blood Pilate had mixed
With their sacrifices. Jesus said angrily,

“Suppose ye that these Galileans were sinners
More than all, because they suffered such?
I tell you, Nay: ye all shall likewise perish,
Except ye repent. Or those eighteen, on whom
The tower fell in Siloam, slaying them,
Think ye that they were sinners above all men
That dwelt in Jerusalem? I tell you, Nay:
Except ye repent, ye all shall likewise perish.

“A certain man had a fig tree in his yard.
He came and sought for fruit, but there was none.
Then said he to the dresser, ‘These three years
I sought fruit on this fig tree, but found none.
Come, cut it down: why cumbereth it the ground?’
The other answered, ‘Master, let it be
This year also, till I shall dig about it
And dung it; and if it then bear fruit, so well;
If not, then after shalt thou cut it down’.”

Then he continued on, but many followed
To hear him speak. There were some Pharisees,
Who tempted him by asking, “Is it lawful
For a man to put away his wife for every cause?”
He answered, “Have ye not read, that he who made
them
At the beginning made them male and female,

And said, 'For this cause shall a man leave father
And mother, but cling to his wife: they two shall be
One flesh?' Therefore they are not two, but one.
Whom God hath joined, let no man put asunder."

They said, "Why then did Moses give command
To give a writ of divorce and put her away?"

He answered, "Because of the hardness of your
hearts

Moses allowed you to put away your wives:
But from the beginning it was not so. I say,
Whosoever shall put away his wife, except
For fornication, and marry another, committeth
Adultery; and whoso marrieth her
That is put away committeth adultery."

After, when he had been invited to dine
With superficial people who chose chief rooms,
He gave this parable:

"A certain man

Gave a great supper, inviting many, and sent
His servant at supper time to say to them
That were bidden, 'Come—all things are ready now.'
They all with one consent did make excuse.
The first: 'I've bought a piece of ground, and needs
Must go and see it: I pray thee have me excused.'

Another said: 'I've bought five yoke of oxen;
I go to prove them—pray have me excused.'
Another said: 'I've married a wife, and so
I can not come.' Therefore the servant came
Reporting this. The master being angry
Said to his servant: 'Go quickly out to the streets
And lanes of the town, and bring the poor, the
maimed,

The halt and the blind. For I say, that none of those
Who were invited shall have a taste of my supper.'
So when thou art bidden of any man to a wedding,
Sit not down in the highest place, lest a worthier man
Be given thy place, and thou with shame must take
The lower seat. High place is vanity."

Soon James and John, the sons of Zebedee,
Came to him, saying: "Master, we would that thou
Shouldst do for us whatever we desire."

He asked, "And what is that?" "Grant us to sit,
One on thy right, the other on thy left,
In glory." But Jesus said, "Ye know not what
Ye ask. Ye can not drink of the cup I drink.
Whoso shall be among you great, shall be
Your minister. And whosoever of you
Will be the chiefest, shall be the servant of all.

The Son of Man came but to minister."

And Jesus entered and passed through Jericho.
And behold, Zaccheus, chief of publicans,
And rich, was there; and he endeavored to see
Jesus, but could not for the press, because
He was of little stature. He ran before,
And climbed a sycamore that he might see,
For Jesus was to pass that way. And when
Jesus looked up and saw him, he said, "Zaccheus,
Make haste—come down—for I must stay today
With thee." So he came down in haste to receive
With joy the Son of Man. But when the rest
Perceived it, they all murmured, saying that he
Had gone to be a guest of a sinning man;
But Jesus gave a blessing to his house.

Then came together the chiefest priests, and scribes,
And elders of the people, to Caiaphas' palace,
With Satan at their head, invisible,
And they consulted how they might take Jesus
By subtlety and kill him. But they said,
"Not on a feast day, lest there be an uproar
Among the people."

Now when the Son of Man
Was there in Bethany, in the house of a leper,



From an oil painting by P. & L. Wells]

JORDAN RIVER.

Mary Magdalene came unto him
With an alabaster box of precious ointment—
Spikenard very precious. She broke the box,
And poured it on his head as he sat at meat.
When his disciples saw it, they were indignant,
And grumbled, saying, "What purpose has this
waste?

She might have sold this ointment for a lot,
And given it to the poor." The Prophet quickly
Comprehended, and said, "Why trouble ye
This woman? for she hath done a goodly work
For me. The poor are always with you, but me
Ye have not always. For in that she hath poured
This ointment on my body, she hath done
It for my death. Wherever this story is told,
What Mary hath done shall be a memorial."

When he had set out for Jerusalem,
And had come nigh, he sent forth two disciples,
Saying, "Go into the village, where ye shall find
A colt on which no man has sat; loose him,
And bring him here. If anybody asks
What ye are doing, say that the master hath
A need of him, and he will send him hither."
They went and found the colt tied by the door,

And brought him to Jesus, and cast their garments on
him,

And Jesus sat upon him. And many spread
Their garments in the way, and others cut
Down branches off the trees, and strewed the way.
Some went before and others followed, crying,
“Hosanna! Blessed who comes in the Master’s name!”

So Jesus entered Jerusalem, and went
Into the temple; and when he had looked around
On everything, the evening having come,
He went out unto Bethany with the twelve.

Next day, when they were come from Bethany,
He became hungry, and seeing a fig tree far off,
He approached, if haply he might find anything
Thereon; but when he came to it, he found
Nothing but leaves, for the time of figs wasn’t yet.
Angered he cried: “No man eat fruit of thee
Hereafter forever!” And his disciples heard it.

They then returned to Jerusalem, and Jesus
Went into the temple and cast out them that sold
And bought in the temple, and overthrew the tables
Of money-changers and seats of them that sold
The doves, and would not suffer that any man
Should carry a vessel through the temple. He said,

“Is it not written, ‘My house shall be called of all
The nations a house of prayer? But ye have made it
A den of thieves.” The scribes and priests heard it,
And sought how they might kill him, fearing him,
Because the people marvelled at his teaching.

When even was come, he went out of the city;
And in the morning, as they passed by, the fig tree
They saw dried up from the roots. Peter, calling
To memory, said unto him, “Master,
Behold the fig tree which thou cursedst is withered
Away!” And the others with them were much
astonished.

Jesus replied, “So be it with all men
Who never produce a thing that is worth while!”

Again they came to Jerusalem, and the priests
And scribes and elders approached and said to him,
“By what authority dost thou do these things?”

The Prophet replied, “I also ask of you
One question, and answer me, and I will say
By what authority I do these things.
Was John’s baptism from heaven or of men?”
They reasoned, saying, “If we shall say, from heaven,
He will say, ‘Why did ye not believe him?’
But if we say, of men, we fear the people,

Who count him as a wonderful prophet indeed.”
So they replied, “We can not tell.” Jesus,
Answering, said: “Neither do I tell you
By what authority I do these things.”

And he began to speak in parables,
And told them of the master of the vineyard
Who sent his servants to take the fruit of the yard,
But they were wounded by the husbandmen;
At last he sent his son, his well beloved,
And they killed him and cast him out of the vineyard.
Therefore the master destroyed the husbandmen
And put the vineyard in the hands of others.

The Jews knew that he spoke the parable
Against them, and wanted to lay their hands on him,
But fearing the people left him and went their way.
Then send they unto him some Pharisees
And Herodians to catch him in his words.
These asked of him, “Master, we know thou art true,
And carest for no man, for thou regardest
No person of men but teachest the way of God
In truth: Now is it lawful to give to Caesar
Tribute, or not? Shall we give, or shall we not?”

He, seeing their hypocrisy, replied,
“Why tempt ye me? Bring me a penny, that I

May look at it." They brought one to him. He said,
"Tell me, whose is this image and superscription?"
"Caesar's," they said. He answered, "Render to
Caesar

The things that are Caesar's,—to God the things that
are God's."

Then some of the Sadducees, who do believe
There is no resurrection, demanded, saying,
"If seven brothers marry the same woman,
Whose wife is she therefore in the resurrection?"

He mocked at them and said, "How little ye know
Of the sacred writ or Jahweh's power! The dead
Do neither marry nor are they given in marriage.
God is the God of the living, not the dead."

They were astounded at the Prophet's astuteness,
Because he argued well and fooled them all;
But one of their scholars, a vain and foxy man,
Came up to him and asked, "Which is the first
Commandment of all?"

And Jesus answered him,
"The first of all the commandments is, The Lord
Our God he is one God; and thou shalt love
The Lord thy God with all thy heart, with all
Thy soul, with all thy mind, and with all thy strength:

This is the first commandment. The second is like,
To wit, Thou shalt love thy neighbor as thyself.
There is no other commandment greater than these."

The scholar replied, "Master, thou tellst the truth:
There is one God, and there is none other than he;
To love him with all the heart and understanding,
And to love one's neighbor as oneself is more
Than all burnt offerings and sacrifices."

When Jesus saw he answered discreetly, he said,
"Thou art not very far from the kingdom of God."
And no man after durst ask him any question.
But in the temple he taught: "Beware of the scholars,
Who love to strut about in flowing robes,
And love the salutations of the meek
And upper seats in the chancel of the church,
And make long prayers for superficial show:
For verily I say, these will be damned!"

So the Son of Man sat near the treasury
Observing how the people cast their money
In it, and many that were rich cast much.
There came a certain widow, poor, and she
Threw in two mites, which constitute a farthing.
He called to him his disciples, and said to them:
"This humble widow hath cast more in than all

They which have cast into the treasury :
They cast in their abundance, but she of her want
Threw in all that she had, even her living!"

Anger came over him to see how scribes
And Pharisees exerted influence
Upon the humble folk, to do them harm,
And thus he cried: "Woe unto you, scholars
And Pharisees, ye hypocrites! For ye
Would compass sea and land to make one boy
A proselyte, and when he is made, ye make
Him twofold a child of hell than ye yourselves!

Woe unto you, blind guides, who strain at a gnat
And swallow a camel whole. Woe unto you,
Who worship traditions of a church gone by!
Woe unto you, scholars and Pharisees,
Ye hypocrites, who pay your tithes of mint
And anise and cummin with words of much exact-
ness,

But have omitted the greater things—judgment,
Mercy and faith; ye do what ye ought not,
But what ye ought to do, ye do it not!

Woe unto you, scholars and Pharisees,
Ye hypocrites! ye are like whitewashed tombs,
Which seem outside so beautiful, but are

Within full of dead bones and dirtiness.

Ye do appear without righteous to men,

But ye are hypocrites, iniquitous!

Ye say, 'If we had been in the days of our fathers,

We would not have been partakers with them of the
blood

Of the prophets, but wherefore ye are witnesses

Unto yourselves that ye are the children of them

Which killed the prophets. Fill ye up then the
measure

Your fathers started. Ye fools! Ye build the tombs

Of prophets and garnish the graves of righteous
men!

Ye serpents, ye generation of foxy vipers,

How can ye escape the damnation of hell?

For I say unto you, ye shall not see me

Again until ye say, 'Blessed is he

That cometh to us in the name of the Lord.'"

Now one of the twelve, called Judas Iscariot,

Went to the chiefest priests and said to them,

"What will ye give to me if I deliver

Jesus of Nazareth into your hands?"

They said, "We'll give thee twenty pieces of silver."

"'Tis not enough!" he cried. "Thirty," they said.

“It is agreed,” he answered. And from that time
He sought an opportunity to betray him.

The Son of Man knew Judas was treacherous,
But held his peace, knowing that he must die
And be a martyr before he could be a Christ
In the eyes of men. So he took his disciples,
And left the city, and came to the Mount of Olives,
Where he did tell them very marvelous things,
Which they of course could not quite comprehend.
(And lots they said he said that he ne’er said:
The gospel-writers had a trick of padding
Accounts to suit themselves and their purposes—
A trick that has been perpetrated oft,
Especially by Christians (?) eager to prove
Some doctrine Jesus never even thought of.
The poets all have great imaginations.)

And early in the morning he came again
Unto the temple, and many people came
To him to hear him preach; so he sat down,
And taught them. Soon the scribes and Pharisees
Brought him a woman caught in adultery,
And lo! the sinner was Mary Magdalene.
When they had set her in the midst, they said,
“Master, this woman was caught in adultery,

Even the very act. Now in the law
Moses commanded us that such be stoned.
What sayest thou?"

They said this, tempting him,
That they might have to accuse the Son of Man.
But Jesus stooped, and with his finger wrote
Upon the ground, as if he heard them not.
When they continued asking him, he raised
Himself, and said, "He that is without sin
Among you, let him be first to cast a stone
At her," and again stooping he wrote on the ground.
And they who heard these words, being convicted
By their own conscience, departed one by one,
Beginning with the eldest, unto the last;
And Jesus was left alone, with Mary standing
Amid the folk.

When Jesus raised himself,
And saw no one but Mary, he said to her:
"Woman, where are those that are thine accusers?
Hath none condemned thee?" "No man, lord," she
said.

Then Jesus said to her, "Neither do I
Condemn thee: go, and sin no more." And he wept.

BOOK VI

NOW Satan, whose plans were being carried out,
Had entered Judas himself, anxious to get
The Son of Man betrayed, and Judas had made
A bargain with the chiefest priests to arrange
A most convenient time when they could seize him.
Happy to be successful, Satan called
A general council of his followers,
And thus he spoke:

“Dear friends, whom I, your chief,
Do love so much, the time has come when Jesus,
Son of Man, who is our enemy
And who with evil actions works against
Our glorious kingdom to injure and destroy,
Must be betrayed by one of his own friends—
Since who betrayeth better than a friend?
I entered Judas, as ye know perchance,
And easily persuaded him—a man
Of jealous nature—after our own heart—
And miserly beside—to bargain with
The priests and Pharisees to hand him over

To them for thirty pieces of silver coin.
He has done this, and they are awaiting now
To capture Jesus and nail him to a cross.
What think ye of it, gentle followers?"

They burst into a furious applause,
As when with sullen roar the ocean beats
Against the beetling cliffs and dashes foam
Into the atmosphere.

"What more," cried Shed,
"Could we desire? Thou hast done well, O Chief!"
"Yea! Yea!" cried the assembly in admiration,
Because their sentiment was like the Devil's—
They, like Americans, supported their leader
However good or bad he happened to be!

But Satan cried, with thunder in his eye—
That awful eye that cowed the wildest imp
And most intractable, "Obey, sweet boys,
The parliamentary rules, else will there be
Some fine disaster in our noble camp."
The horrid threat subdued them on the spot,
And so they sat upon their haunches, quiet,
And hearkened to the voice of mighty Satan,
Without whose word they feared to make a motion.

"I'm glad," the Devil said, "that ye approve.

Has any of you a good suggestion to make?"
He looked around to inspect his gathering
Of dreadful spirits, and as he glanced his eyes
Resembled falling meteors in space.

"I think," responded Murder, a terrible form
That frightened almost even Satan to see,
The child of Lust and Jealousy, brought up
By howling nurses of the Massikin,
Who are the patrons of orthodox Calvinists,
"I think that Pilate the governor should be bribed,
That justice may roll smoothly through the court."

"Will you not put it in the form of motion?"
Demanded Satan, who sticks to law and order.

"I move that one of us, appointed by
Our noble chief, be sent to Pontius Pilate
And turn his mind against yon Nazarene."

"I second!" shouted hungry Insatiableness,
Enthused by the thought of having Jesus killed.

"Any remarks? In favor, *yea*—opposed?"
It is a vote unanimous. Go thou
At once, Obsequiousness, and whisper the truth
In Pilate's ear, that he may know what course
Will please the chiefest priests and Pharisees."

Immediately the form of Obsequiousness

Flew through the stygian darkness of Hell, and went
To visit Pontius Pilate and teach him truth;
And great Beelzebul and all the rest
Of the demon camp went off to do their work.

Obsequiousness found Pilate eating supper,
And coming near his ear he whispered softly,
"There soon will be brought in to thee a man
Called Jesus of Nazareth, who claims to be
A king of the Jews. Now Caiaphas, the priests,
And most of the Pharisees do hate this man,
Because he teaches doctrines contrary
To theirs, and they would kill him if they can.
Heark to the truth: if thou dost dare oppose
The will of the high priests, then thou art lost,
For they will rouse the people against thee then,
And thou wilt be recalled in shame to Rome.
But if thou hast some shrewdness, thou wilt see
That it is best to favor the chiefest priests
And give them Jesus the Nazarene to punish.
It is not pleasant to lose a post like thine,
Especially since it is easy enough
To do best justice by giving easy judgment.
Follow the wind and thou wilt be all right."
Thus spoke Obsequiousness, and Pilate heard,

But thought that it was his imagination.

Then came the day of unleavened bread, the day
When the passover must be butchered. And he sent
Peter

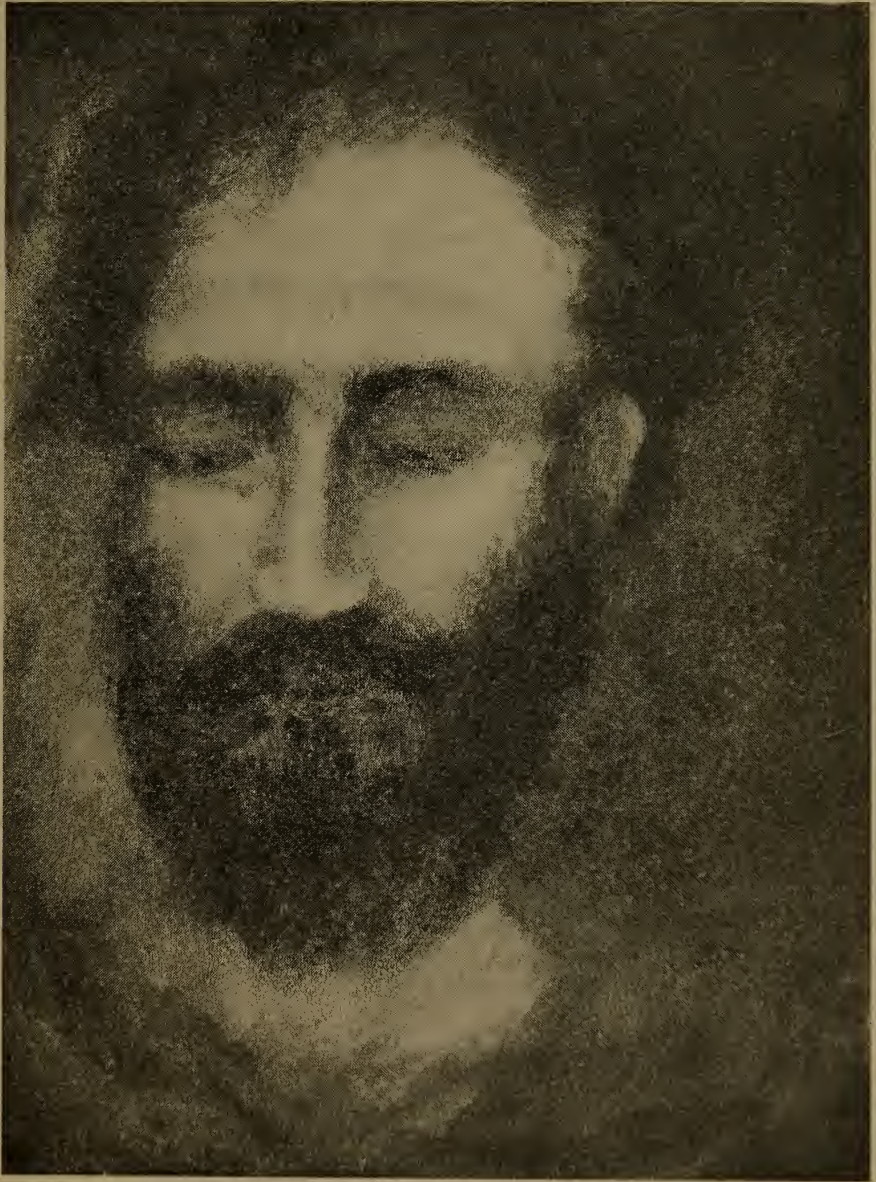
And John; saying, "Go ye, prepare for us
The passover, that we may eat." But they
Demanded, "Where wilt thou that we prepare?"
He said, "When ye have entered in the town,
A man shall meet you, bearing a pitcher of water;
Follow him into the house which he doth enter.
And say to the goodman of the house, 'The master
Saith unto thee, Where is the guest-chamber,
Where I shall eat passover with my disciples?'
And he shall show to you an upper room,
Both large and furnished: there make ready for me."
They went, and found as he had said to them:
And they made ready the feast of passover.

Now when the hour was come, he sat him down,
His twelve apostles with him. To them he said,
"I have desired to eat this feast with you
Before I die, for we shall never eat
Together again." He took the cup of wine,
Gave thanks and said, "Take this, dividing it
Among yourselves: for I say unto you,

No more will I drink of the fruit of the vine."
And he took bread, and giving thanks he broke it,
And gave to them, remarking: "This is my body,
Broken for you: this do to remember me."

Then Jesus sternly looked around at the twelve,
And with his eye on Judas said, "Behold,
The hand of him that betrayeth me is here
On the board. And truly the Son of Man will go,
As it has been arranged; but woe to him
By whom he is betrayed!" And they began
To inquire among themselves which one of them
It was that should do this thing. Then there arose
Also a strife among them, which of them
Should be accounted the greatest; but Jesus frowned,
And said: "The kings of the Gentiles exercise
A lordship over them, and benefactors
The kings are called; but ye shall not be so:
Let the eldest be as the younger, and the leader,
serve."

Then he saw Simon raise up proudly his head,
And he said unto him, "O Simon, Simon,
Behold, Beelzebul hath wished to have thee,
That he may sift thee as wheat: But I have prayed
For thee, that thou fail not in faith; and when



From an oil painting by P. & L. Wells]

A STUDY OF THE SON OF MAN.

Thou art converted, strengthen thy brethren too."

Peter replied, "O master, I am ready
To go with thee, to prison and to death."

"Nay," said the Son of Man, "I tell thee, Peter,
Thrice shalt thou deny thou knowest me
Before the cock shall crow at all this day."
But Peter swore with an oath that he would not;
And all with vehemence did swear the same.

"Enough!" cried Jesus. "I know your purposes.
Now tell me, when sent I you out without
A purse or shoes, did ye lack anything?"
"Nothing," they answered. "But now, who hath a
purse

Or scrip take it, and he that hath no sword
Let him sell off his garment and buy a sword:
For they will seek to take us by violence.
At least I will accomplish the prophecies
That have been written concerning the Jewish
Messiah.

Who else shall be, save I, the Nazarene,
This prophesied Messiah, the man of sorrows?
'Twas spoke, 'And he was reckoned among the trans-
gressors.'

My followers, how many swords have ye?"

They said, "Dear master, behold, here are two
swords,"

For Peter and Thomas carried one apiece.

And Jesus answered them, "It is enough.
The time approaches—come—the end is near."

And he went out, and came, as he was wont,
To the Mount of Olives, and his disciples followed.
When he was at the place, he said to them,
"Pray that ye enter not into temptation."

Then he withdrew from them the throw of a stone,
And kneeling down he prayed aloud and said:

"Father, if thou be willing, remove this cup
From me; but nevertheless, may not my will,
But thine, be done!" Thus prayed he to his god,
Whom he called *father*; and lo, an angel seemed
To come to him from the skies, strengthening him—
The angel Gabriel. Then Jesus, being

In agony, prayed still more earnestly;
And to the ground there fell great drops of sweat,
Like blood from a cut. And when he rose from
prayer,

He came to his disciples, and found them sleeping.

He aroused them, saying: "Why sleep ye? Rise and
pray,

Lest ye be tempted and fall a prey to Satan.”

Then he took apart with him Peter
And Zebedee’s sons, and sorrowfully said
To them, “My soul is exceeding sorrowful,
Even to death; stay here, and watch with me.”
And he went on a little further, and fell
Upon his face, and prayed: “O father, if it
Be possible, let this cup pass from me:
I have not yet accomplished all my work,
It seems, and life is very dear to me.”

But when he came and found the three asleep,
He cried, “Could ye not watch with me one hour?
Both watch and pray, that ye enter not temptation:
The spirit indeed is willing, but the flesh is weak.”

Again he went away, and prayed the same
As before. Then he returned to his disciples,
And said: “Oh sleep on now, and take your rest:
Behold, the hour is come, and the Son of Man
Will be betrayed into the hands of sinners.
Rise, let us be going, for he is near
Who doth betray me.”

While he yet spake, Judas,
One of the twelve, approached with a multitude
Of folk with swords and sticks, and he drew near

To Jesus to kiss him; but Jesus cried to him,
"Judas, betrayest the Son of Man with a kiss?"

Then those about the Nazarene demanded,
"Master, shall we hit them with our swords?"
He answered, "Yes," so one of them, 'twas Peter,
Struck at the high priest's servant and lopped his ear.
"Enough," said Jesus—"put away your swords.
Are ye come out as if against a thief,
With sticks and swords? When I was with you there
In the temple, ye did not even stretch your hands
Against me, but this is now your hour—the hour
Of darkness. Fellows, continue on your way!"

They brought him to the house of the highest
priest,
And Peter followed them from quite afar,
But all the others quickly ran away.
And when they had kindled a fire inside the hall,
And had sat down together, Peter sat
Among them. A certain maid beheld him there,
As he sat by the fire, and earnestly looked at him,
And said aloud, "This man was also with him."
But Peter denied his teacher, exclaiming, "Woman,
I know him not, by Jah!" And after a while
Another perceived him, and said, "Thou art also

Of them." Peter replied, "I am not, man!"
About an hour later another affirmed
With confidence, "This fellow too was with him,
For he is a Galilean." Peter cried,
"I know not what thou meanest, dirty fellow."
At once, while yet he spoke, the rooster crowed;
And Peter's teacher turned and looked at him,
And Peter remembered the words of Jesus—"Before
The cock shall crow, thou shalt deny me thrice."
Then he went out and wept with bitterness.

The men that held the Nazarene mocked him,
And struck him; and when they had him blindfolded,
They hit him on the face, and demanded of him,
"Come, prophesy who is it striking thee!"
And many other insulting things they said.

As soon as it was day, the chiefest priests
And scribes and elders of the people assembled,
And led him into their council-room, and asked:
"Art thou the Messiah? Tell us." Jesus replied,
"If I should tell you, ye would not believe.
If I should ask of you, ye would not answer
Or let me go." Then all of them demanded,
"Art thou the Son of Man?" "Ye say I am."
"What need we any further witness?" they cried.

“For we have heard ourselves from his own mouth.”

The whole assembly arose and led him to Pilate,
And they began to accuse him, saying, “We found
This fellow perverting the people, forbidding them
To pay the tribute to Caesar, saying that he
Himself is the Messiah, a king.” Then Pilate
Demanded, “Art thou the king of the Jews indeed?”
The Nazarene replied, “Thou sayest it.”
The priests and elders began to accuse the man
Again, and told to Pilate falsities;
But Jesus did answer nothing to all of it.
Then Pilate said to him, “Dost thou not hear
How many accusations they make against thee?”
Jesus responded never a word, so that
The governor was very much astonished.
“I cannot find a fault with him,” said Pilate:
“Take him yourselves, if he has broke your laws,
And judge him according to your own laws and
custom.”

The Jews replied, “It is not lawful for us
To put any man to death.”

So Pilate turned,
And entering again his judgment hall
He called in Jesus and privately said to him,

“Art thou the king of the Jews?” “Sayest thou this
Of thyself, or did others tell it to thee of me?”

“Am I a Jew?” responded Pilate. “Thy people
And thy chief priests have delivered thee to me.

Tell me, what hast thou done?” Jesus replied,

“I do not pretend to be a ruler here.

If that were so, my followers would fight

For me, that I should not be handed over

Like any criminal. I am no king

In *this* vain world.”

“Then thou art still a king?”

“I did not say I was—thou sayest it.

For this great purpose I was born, and for

This cause I came into the world, that I

Should bear a witness unto the truth.”

“What is,”

Demanded Pilate, “the truth?” But Jesus looked

At Pilate fixedly, and said no word.

Then Pilate went out again and said to them,

“Will ye that I release Barabbas or Jesus?”

For on that day of feast the governor

Was wont to release for the folk a prisoner,

According to their demand, whomever they would;

And they had then a prisoner called Barabbas.

The wife of Pilate called him back, and said,
"Have naught to do with that just man, since I
Have suffered much in a dream because of him."
But the priests and elders persuaded the mob to ask
The release of Barabbas, but the death of Jesus
Christ,

Who in their eyes was a dangerous imposter.
If he had shut his mouth and followed them,
They never would have dragged him in to Pilate.

"Barabbas!" the people cried. "Release Barabbas!
And crucify this man of Nazareth!"

"What evil hath he done?" said the governor.

They cried the more, "Let him be crucified!"
So Pilate, when he saw it was in vain,
And only more tumult made, which he much feared,
He took some water before the multitude
And washed his hands, remarking, "Ye see, I am
Not guilty of the blood of this just person:
See ye to it." Then answered all the people,
"His blood be on our heads and on our children."
So Pilate released Barabbas, but scourged Jesus,
And then delivered him to be crucified.

Meanwhile the traitor, Judas, seeing his teacher
Was captured and bound and condemned by the
priests to die,

Repented himself, and brought again the thirty
Pieces of silver unto the priests and elders,
Saying, "I have betrayed innocent blood!"
"What's that to us?" they cried. "See thou to that."
He cast the pieces of silver down in the temple,
And going out he went and hanged himself
Because of his remorse—and who was sorry?

Then did the soldiers of Pilate drag the prophet
Into the common hall, and gathered their band
Of comrades. They stripped him and put on him a
robe

Of scarlet; and when they had plaited a crown of
thorns

They put it on his head with mockery,
And in his right hand placed a reed as if
It were a kingly scepter; they bowed the knee
Before him, crying, "Hail, king of the Jews!"
They spit upon him, and taking the reed they struck
Him on the head with it derisively.

They then took off the robe and put on him
His raiment, and led him away to crucify him.

As they came out, they seized upon one Simon,
Cyrenian, who came out of the country,

And forced the cross on him when Jesus was tired,
For he was weak from hunger and suffering.
A mighty company of people followed,
Some of whom were friends bowed down by grief,
Some merely curious, but many hostile
To Jesus and hating him because of his
New teachings and claims that seemed extravagant
And roused their jealousy, fearing beside
A loss of their prestige and influence.

The Prophet turned toward those who wept, and
said,

“Weep not, O Daughters of Jerusalem,
For me, but for yourselves and for your children.
Behold, the day will come when they shall say,
‘Blest are the barren, the wombs that never bare,
And the paps which never gave suck!’ Then shall
they cry

To the mountains, ‘Fall on us!’ and to the hills,
‘Oh cover us!’ For if they do these things
In a tree that is green, what shall be done in a dry?”

When they had come to a place called Golgotha,
Which means, A place of a skull, an elevation,
They nailed him to the cross, and crucified
Two thieves with him, with Jesus in the midst.

Now Pilate had written a title, and had it placed
Upon the cross, on top, and thus it read:
JESUS OF NAZARETH THE KING OF THE
JEWS.

And it was written in Hebrew, Greek and Latin.
The priests of the Jews complained to Pilate, saying,
“Write not, ‘The King of the Jews’, but that he said,
‘I am the King of the Jews!’” Pilate replied,
“Fellows, what I have written I have written.”
And when the people saw the sign, they mocked
At Jesus and spit at him and wagged their heads;
And one of the thieves made fun of him, but the
other

Rebuked him, saying, “Dost thou not fear Jahweh,
Seeing thou art likewise condemned? For we
Receive the due reward of our deeds, whereas
This man hath not done anything amiss.”
And Jesus gave a blessing to the thief.

The soldiers took the garments of Jesus, and made
Four parts, to every soldier a part; and too
His coat, which was without a seam, woven
Throughout; and they cast lots for this seamless coat,
Because they did not want to tear it. Of course
The poet had to have the scripture fulfilled,

Which saith, 'They parted my raiment among themselves,

And for my seamless vesture they did cast lots.'

Another prophecy the gospel poet

Did feel obliged to fulfil, which is in Psalms,

Verse twenty-one of chapter sixty-nine :

'They gave me also gall for meat, and in

My thirst they gave me vinegar to drink.'

So Jesus said, "I thirst," and they set forth

For him a vessel filled with vinegar,

And filled a sponge with vinegar, and put it

On hyssop, and put it to his mouth. When he

Received it, the prophecy was then fulfilled!

Now there stood by the cross of Jesus his mother,

His aunt—Mary the wife of Cleophas,

And Mary Magdalene, who loved him so.

When Jesus saw his mother, and the disciple

Whom he best loved—according to that disciple—

Standing by, he said to his mother, "Woman,

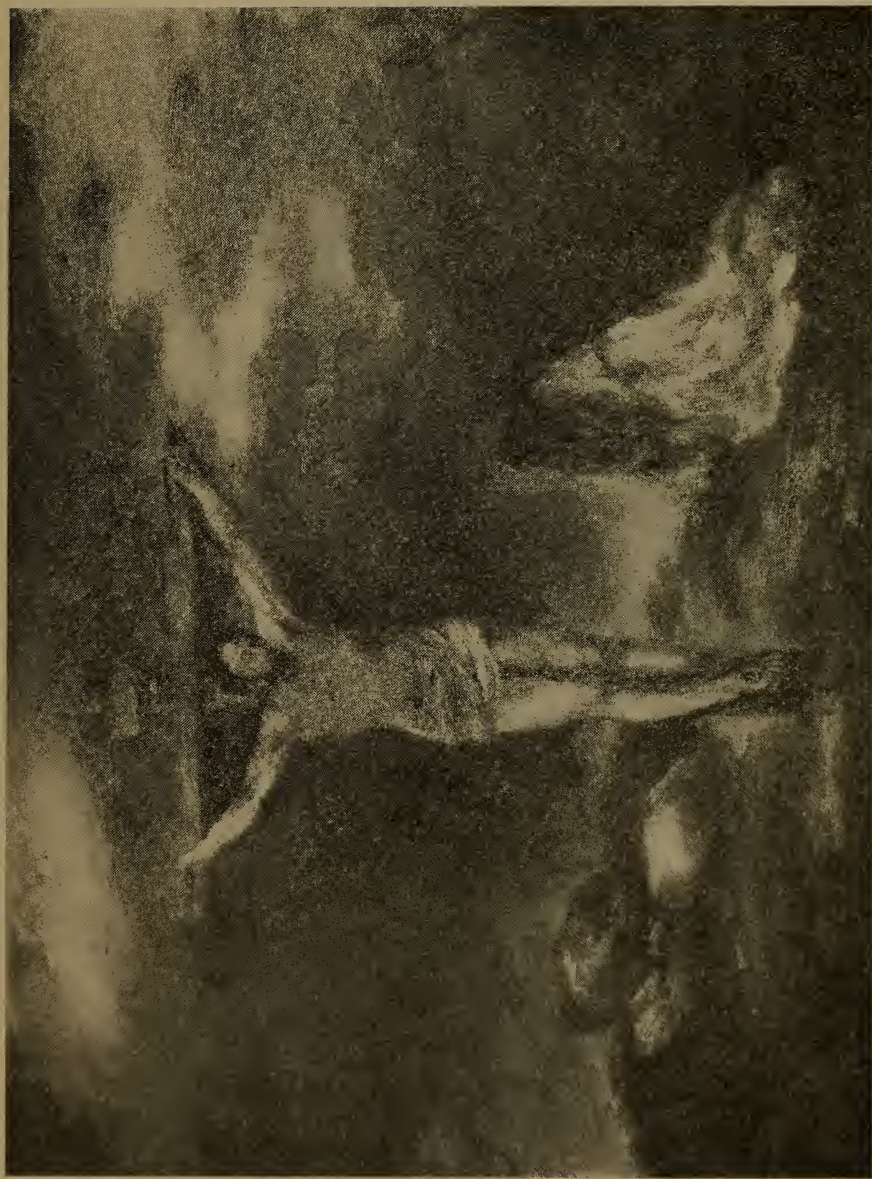
Behold thy son!" and then to that disciple,

"Behold thy mother!" And his beloved disciple

Did treat her as his mother from that time forth,

And took her home. And Jesus said to Mary

Of Magdala, "Farewell to thee, my friend!



From an oil painting by P. & L. Wells]

ON THE CROSS, WITH THE MAGDALENE NEAR.

Thy love hath often soothed my wounded heart ;
And may thou yet, with thy great sympathy,
Heal hearts that have been treated cruelly.”
They sobbed aloud, and he cried, “It is finished,”
And bowed his head, and died.

The Jews therefore,
Because it was the preparation, that bodies
Should not remain on the cross the sabbath day,
Did ask permission from Pilate to break their legs,
And carry them away. Then came the soldiers,
And broke the legs of both the malefactors ;
But when they came to Jesus, finding him dead
They did not break his legs, but one of them,
In order that the scripture be fulfilled,
Which says, ‘A bone of him shall not be broken,’
And ‘They shall look on him whom they have pierced,’
Did pierce his side with a spear, and out came blood !
Thus fiction shall be nobly joined to truth.
But what the truth about the Son of Man,
Who then can tell? Alas, what is the truth?

Some men did say, that when the prophet died,
The veil of the temple was rent in two from top
To bottom ; the earth did quake and rocks did open ;
And out of the graves the bodies of saints arose

And walked about the city, appearing to many
Until the moon was new and her brightness hid,
Which was the space of about a week and a day.

Then Joseph of Arimathea, a counsellor,
Went boldly to Pilate and begged the corpse of Jesus.
Pilate called unto him the centurion,
And when he learned from him that he was dead
He gave the body to Joseph, who bought fine linen,
Took down the body, wrapped it in the cloth,
And laid it in the sepulchre hewn out
Of rock, and rolled a stone unto the door.

Mary of Magdala and Mary the mother
Of Joses and others saw where it was placed.
And when the sabbath was past, the Magdalene
And Mary the mother of James and Salome bought
Sweet spices, that they might come and anoint the
body.

So early in the morning, the following day,
They came to the tomb at the rising of the sun;
But they did question, "Who shall roll away
For us the stone from the door of the sepulchre?"
Yet when they looked, they saw it rolled away;
And entering in, they thought they saw a youth
Clothed in a long white garment sitting there.

They were afraid, it being very ghostly,
And ran away as fast as they could go,
And said to all they met that they had seen
A white young man inside the tomb who spoke
To them and said that Jesus had flown away.
Some did believe—only a very few.

Now Mary Magdalene, from whom the Son
Of Man had cast out seven wicked devils,
Thought that the spirit of Jesus appeared to her,
And so she went about and told it to those
Who had accompanied the prophet, and they,
Busy with mourning and weeping, as was the custom,
Believed it not, but she was sure of it.
And others too declared the spirit of Jesus
Appeared to them, and spoke, and even ate,
But doubting Thomases could not believe.

Soon after a crowd of people thought they saw
A form ascend into the atmosphere,
And some of them did think it was a bird,
While others believed it was the spirit of Jah
Ascending upward to sit on a golden throne
Somewhere above the clouds, but others declared—
They were great prophets—it was an aeroplane,
In order that the prophecies of old

Might be fulfilled, that said: 'Thy mercy, Jah,
Is in the heavens, and too thy faithfulness
Reacheth unto the clouds;' and, 'Yet he passed
Away, and, lo, he was not: yea, I sought him,
But he could not be found;' and, 'Thou, O Jah,
Be merciful to me, and raise me up,
That I may wreak revenge upon them all;'
And, 'Lo, they saw it, and so they greatly marvelled;
They all were troubled, and hasted quick away.'

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